# he LUTHERAN

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**NEGRO BOY SERVES IN CAPITOL**

**Congressman Roosevelt welcomes Lutheran lad from Chicago**

ol. 41, No. 40

JULY 8, 1959

# THE RAINS CAME

WE HAD MANY misgivings when we started out last summer to spend our vacation in the state parks. Sleeping in sleeping bags, cooking over a gasoline stove, depending on a cool stream or an aluminum cooler to keep our food safe . . . wouldn't it be better just to stay home? And suppose one of the children got sick?

WHAT CAUSED us most apprehension was the thought of rain. Sleeping and eating could be managed quite well, but rain was another matter. The tent might cave in; the children could be soaked and chilled; our clothing could be ruined. Anxiously each day we watched the sky and listened to the radio weather reports, hoping that we'd get home before it rained.

Then one night the rains came. First, warning thunder and lightning, then downpour—drenching sheets of it. We huddled in the tent expecting it to leak, or te or blow down. But nothing happened. stayed dry and snug inside. With our co fidence mounting, we fell asleep to the describable music of rain beating on canv

THE NEXT MORNING it seemed foolish have ever worried about the rain. I w even glad the rains had come—now could spend the rest of our vacation w peace of mind. As so often happens, thing we fear seems less awesome when come to it. We discover that God has giv us adequate resources.

—ROBERT H. THURAU

**The LUTHERAN** *News Magazine of the United Lutheran Church in America*

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## THIS WEEK . . .

● "THIS IS my glad day, to be follower of Christ at last," said the Japanese hospital patient to the American missionary. Sedoris McCartney tells the story (*page 11*) of Morita San, reflecting the friendship which develops between a Japanese Christian and a missionary. Mr. McCartney, 49-year-old Minnesotan, went to Japan in 1948 as instructor in English at the Kyushu Boys' School. He returned to America in 1952 to study for the ministry at Gettysburg Seminary, served an Iowa parish from 1955 to 1958, returned to Japan that year. He's completing language studies in Tokyo, will begin this fall to minister to students and work as evangelist in Kagoshima.

● ON OUR COVER are Congressman James Roosevelt of California and James Johnson of Chicago, a Lutheran employed by five representatives and student at the Capitol Page School. The story of a congressional mixup that brought him to Washington and its happy conclusion are on *pages 16-18*.

● AN OLD LUTHERAN institution and its new venture in education are topics for free-lance writer Grace Hartman Geiger (*pages 19-22*) who spent several days observing the work with retarded children at Philadelphia's Kensington Dispensary. Her conclusion: Retarded children can be trained to lead useful lives.

● "DARE TO EXPERIMENT!" said Edgar S. Brown, the ULC's director of the department of worship, to the people attending the conference of the recently founded Lutheran Society for Worship, Music and the Arts, but, as he reports this week in Worship Notebook (*page 25*) there was much uncertainty about the experiments, and what the society is supposed to do about them, at the Wittenberg College meeting.

# THE CHURCH IN THE NEWS

## Fund sought for refugee aid

Projects in four major refugee areas of the world—western Europe, the Near East, Hong Kong and India—will be aided by a million-dollar World Refugee Year program of the Lutheran World Federation. The Rev. Bengt Hoffman, director of the LWF department of world service, said the 61 member churches in 32 countries will be asked for additional grants and contributions to carry out the projects.

The World Refugee Year got under way last month. It was proclaimed by the United Nations and has been endorsed by 59 governments "to help resolve the world refugee problem." Church bodies and their relief agencies are co-operating with government groups to make the program effective. The five co-presidents of the World Council of Churches last week issued a message in its support. They called for prayers, intensified action and "continuing charity" on behalf of the 45 million who are still homeless.

Mr. Hoffman said a portion of the LWF fund will be used for additional aid to "hard core" forgotten refugees in Austria and to non-German refugees in European camps, especially Baltic nationals, Poles and Hungarians now in West Germany. Vocational training a self-help projects will be provided Arab refugees in the Near East and Chinese refugees in Hong Kong. The location to India will offer material and job training for Hindus who f into India from Pakistan.

## Missouri tightens doctrinal reins

Pastors and teachers of the Luther Church—Missouri Synod must "tea and act in harmony" with doctrinal sta ments accepted by the synod as a "t exposition of the Holy Scriptures," church's triennial convention at S Francisco ruled. The convention ma binding on them a "Brief Statemer adopted in 1932 but previously cons ered only informative.

The 8,000-word "Brief Statement" s forth the synod's doctrinal stand on m major points. It holds that the Bible verbally inspired and contains "no err or contradictions" even in parts wh deal with historical and geographi matters.

Supporting adoption of the stateme Dr. Paul A. Zimmerman, president Concordia Teachers College, Sewa Nebraska, said it would protect the syn against "higher heretical scholarship."

### Called "heresy hunt"

Opponents of the resolution termed "heresy hunting" and "shackling of c science." They beat down an amer ment which would have required in viduals to subscribe to the "Brief Sta ment" before they could be ordained.

Dr. Martin H. Scharlemann, direc of graduate studies at Concordia Ser nary, St. Louis, charged that a "sm agitating minority" might use the reso tion to "terrorize individual conscienc Dr. Alfred Fuerbringer, Concordia pre dent, warned that "extreme care" m

400th ANNIVERSARY this
nth University of Geneva
arded degrees to Dr. Karl Barth
ft), Swiss theologian, and to
Liston Pope, dean of Yale
iversity Divinity School. Twenty-
> others were similarly honored.

used in applying the resolution but
ded that "in the present situation some
tion of this type is necessary."

Stronger opposition came from some
stors. The Rev. Frederick Geske of
nneapolis urged his colleagues to
and four-square on the Gospel" and
t to be "slavishly committed to every-
ng the synod says." The Rev. Robert
edel of Brooklyn, New York, charged
at the Missouri Synod was "fast be-
ming a sect" and urged delegates to
member that Martin Luther "never
got the possibility that he could be
ong."

## Pure teaching pledged

Earlier, delegates to the convention
d re-elected for a ninth three-year term
president 75-year-old Dr. John W.
hnken. The closely contested election
s decided on the fourth ballot, when
. Behnken outscored Dr. Oliver R.
rms of Houston, Texas, 377-311. Dr.
rms was elected first vice president,
ull-time post.

Dr. Behnken told delegates that his
ction was "a mandate to continue serv-
" as he had in the past. The Missouri Synod "dare not become entangled in unionistic alliances," he said. "The clamor for larger organizations in many instances is crowding out insistence on doctrinal purity. A person who gives serious thoughts to present developments among Lutherans throughout the world must come to the conclusion that doctrinal issues should be taken decidedly more seriously."

"Indifference to doctrine . . . exists in other Lutheran lands and is infiltrating even into Lutheranism in America," Dr. Behnken continued. "I almost hesitate to ask it, but are we immune? I dread the very thought of infection with this dreadful malady."

Delegates accepted resolutions to defer consideration of affiliation with the Lutheran World Federation or the National Lutheran Council at least until 1962. With 2,315,000 baptized members, the Missouri Synod is second largest Lutheran body in the U.S. and Canada. The United Lutheran Church, with 2,440,000 members, is the largest.

Dr. Paul C. Empie, NLC executive director, told the convention he expected Lutheran unity "within our generation."

## Kennedy faith seen factor

Differences of opinion continued over the possibility of a Roman Catholic being elected President of the United States. Senator John F. Kennedy of Massachusetts, a Roman Catholic, has been mentioned as a possible Democratic candidate.

Any Roman Catholic candidate would lose votes in the South because of his religion, Sen. John J. Sparkman of Alabama said in a radio interview. Citing "rather strong feeling" on the part of "a great number of people" against a Roman Catholic as President, Mr. Sparkman said it would "undoubtedly have some effect" but would not be "anything like as strong as it was in 1928 when Al Smith was the candidate." Senator Sparkman was Democratic vice presidential candidate in 1952.

### Bigotry denounced

In the House of Representatives, Rep. David S. King of Utah, a former Mormon missionary, asked Americans "never to stoop to place a single faggot on the fire of religious bigotry and intolerance." Pointing out that more than 100 congressmen were Roman Catholics, Mr. King denounced a pamphlet which he said attacked the Roman Catholic Church and the Kennedy candidacy.

Methodist Bishop John Wesley Lord of Boston told the New England Methodist Conference that if Mr. Kennedy is a candidate in 1960 "the issue will not be whether he is a Roman Catholic or a Protestant but what he stands for." In Milwaukee the Episcopal weekly *Living Church* said it would hesitate to support "an atheist or agnostic" candidate but that there was no reason why a "good Roman Catholic" should not seek the presidency.

## Traffic safety asked

Best way to cut down the highw traffic toll is to emphasize the Fifth Co mandment, "Thou shalt not kill," a qu tet of clergymen agreed at a highw safety conference at Fordham Univers in New York City.

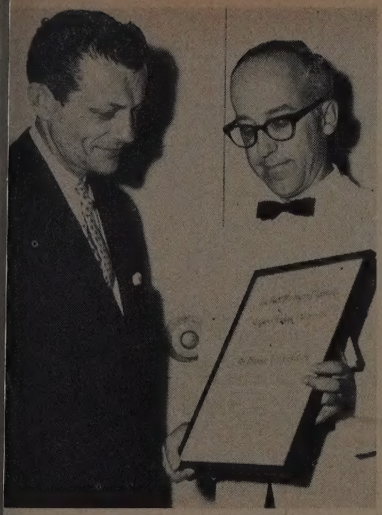
The Rev. John S. Banahan of the R man Catholic Archdiocese of Chica said traffic laws must be put "on the ba of morality." He said attorneys and ligious leaders shared the duty of maki the public aware of this. The Rev. Da M. Cory of New York's Protestant Cou cil added that "the moment a person g behind the wheel of a car he assumes t responsibility for others." The Rev. Co stantine Kazanas, Greek Orthodox prie said drivers must remember "that t body is the temple of the Holy Gho and that human life is sacred." Rab Maurice J. Bloom added that traffic ac dents are a kind of "capital punishmer that the American public practices itself.

An auto trip should begin and e with prayer, suggested the Rev. James Lynch in the Roman Catholic *Messeng of the Sacred Heart.* Courteous drivi shows "love of God and love of neig bor," he wrote.

The North Conway Institute of Alc holism in New Hampshire heard drunk driving described as "one of the greate problems of our time." Drinking w involved in 12 of 19 fatal highway ac dents in which young people 18 to were implicated, the Rev. David Wor said.

## Women's salaries reported

Women college graduates of the cla of 1957 who went into religious wo received an annual average starting sala of $3,167, the Women's Bureau of th U.S. Department of Labor reported. Th



WILLMAR THORKELSON GETS HONOR
*r. A. Reuben Gornitzka of Central hurch (ELC), Minneapolis, with writer*

urvey was based on figures for 63,945 omen graduates from representative col- ges and universities. Of this group, 370 ent into full-time religious work.

Average starting salary for all women raduates was $3,739. Only groups get- ng less than the religious workers were tail sales clerks, who averaged $2,860, nd typists, who got $3,104. Women hemists started out at an average of 4,847. Statisticians and mathematicians ot an average of $4,675.

The number of women going into re- gious work showed a sharp drop from he 615 from the class of 1956 who took hurch positions.

## utheran journalist honored

Annual Faith and Freedom Award iven during the Washington Pilgrimage f American Churchmen was made last nonth to Willmar L. Thorkelson, religion ditor of the Minneapolis *Star* and an active Lutheran layman. The citation noted his "excellence in journalism, sincere emphasis on the relation of faith and freedom, and the fair use of news space for all denominations and faiths."

On the staff of the *Star* since 1942, Mr. Thorkelson is active in Evangelical Lutheran Church affairs and in the Greater Minneapolis Council of Churches.

## Girls marry younger

Nearly half of the U.S. girls who got married in 1958 were teen-agers, the Population Reference Bureau reported in Washington. Emphasizing the trend toward younger marriage, which is coupled with a rising birth rate, the research agency said the average age of marriage in the U.S. is now the lowest of any industrialized society and is nearer the levels traditional in Asia.

Last year 45 per cent of brides marrying for the first time and 13 per cent of the grooms were under 20 years of age, the report said. Nearly 25 per cent of all marriages contracted in America last year were remarriages. One out of every 20 divorced women remarrying was still a teen-ager, the report continued.

Average age for first-time marriage in 1958 was 23 for men and 20 for women. In 1890 the U.S. Census showed average marriage age 26 for men, 22 for women.

## More unwed mothers

At least 201,700 unmarried mothers in the U.S. gave birth to live babies in 1957, the Department of Health, Education and Welfare reported. This was an increase of 8,200 over the previous high, set in 1956.

The illegitimacy rate climbed for both white and non-white mothers, but it is still more than ten times higher for the Negro population than the white. The

1957 figures showed 70,800 children born to unmarried white mothers (about one birth in each 50) and 130,900 born to non-white mothers (about one birth in five).

More than 80,000 of the babies born out of wedlock had teen-age mothers, the report showed. Of these, 4,600 were girls 14 or under.

Highest illegitimacy rate was in the District of Columbia. Next highest was Mississippi. Lowest rate was in Utah.

## Missionary era seen ended

Christianity is no longer the only missionary religion, furloughed missionaries of the Methodist Church were cautioned at a conference last month. Hinduism, Buddhism and Islam are seeking converts in traditionally-Christian western lands, Miss Margaret Billingsley, secretary for the Methodist Board of Missions, pointed out.

Buddhists have 49 churches and Sunday schools in the U.S. and Moslems have about twenty places of worship here, including a mosque in Washington, Miss Billingsley said. "For centuries most non-Christian religions waned in vitality and influence, but that has changed as a new sense of pride" has developed in many lands. This religious nationalism has also complicated the task of propagating the Christian faith in some areas, she added. Presence of white western missionaries and the use of foreign funds by local churches has placed the stigma of "imperialism" on Christian missions in some areas of the Orient and Africa.

Congregational Christian mission commissioners meeting in Boston heard Dr. Alford Carleton, executive secretary, declare that the era of the missionary "in the old sense" has ended in Asia. Missionaries must now work in partnership with the younger churches, he said.

## Church gains in Latin America

Lutheran churches in Latin America lands gained 100,000 members during th last two years, Dr. Stewart W. Herma reported. Dr. Herman is director of th Lutheran World Federation's Committe on Latin America.

There are now 509 Lutheran pasto serving Lutheran groups in 21 countri south of the United States, Dr. Herma said. These groups include 22 congreg tions of European refugees, mostly serve on a multi-lingual basis. One congreg tion conducts worship services in seve languages.

Leading countries in Lutheran streng are Brazil, with 704,000 members, ar Argentina, with 94,000. Largest Luthera bodies in South America are the 600,00 member Evangelical Church of the L theran Confession in Brazil, an LWF a filiate, and the 102,000-member Evang lical Church of Brazil, a district body the Lutheran Church—Missouri Synod.

## Sharp increase in Hong Kong

Influx of refugees and missionary wo in the British Crown Colony of Hon Kong has brought about a big increase Lutheran church membership, the LW reported. Only 200 Lutherans were list in Hong Kong nine years ago. Transf of mission work from China's mainla to Hong Kong has skyrocketed this mem bership to a present total of 6,078. Eig American, Swedish, Norwegian and Fi nish Lutheran missions are now worki in the crowded city. Not included in t membership total are those affiliated wi a Swiss Lutheran mission and one ope ated by the Missouri Synod.

The Hong Kong Church includes congregations. It has a theological sem nary with eight professors and 24 st dents. Large medical and welfare wo is supported by the LWF.

CHAPEL SERVICE HELD FOR DISABLED WORKERS IN NEW YORK STATE PLANT

*heelchairs and crutches bring worshipers to chapel at electronics plant of Abilities, c., at Albertson, N. Y. Plant employs about 400 severely disabled men and women*

### elish foes get church

For ten years factions in Holy Trinity iscopal Church, Brooklyn, had been ttling. Dr. John Howard Melish, now , was removed as rector because he sup- rted the "leftist" activities of his son d assistant, the Rev. William Howard elish. Four years ago the younger Mr. elish was ousted and Dr. Herman dener was named by Long Island's shop James DeWolfe as rector of the urch. After two years of court fights, . Sidener's election got judicial ap- oval. Disturbances at church services l Bishop DeWolfe to order the church osed in July, 1957. No services have en held since.

Last March the Brooklyn Supreme urt rejected claims of Melish support- s and turned the church's keys and 00,000 endowment fund over to Dr. dener. An appeal is pending.

In mid-June Dr. Sidener and some strymen took over the big building in hat was once Brooklyn's fashionable ction. While ten policemen stood by, vestrymen changed all the locks on the doors. A spokesman for Dr. Sidener said church services would be resumed as soon as "internal administrative matters are cleared up."

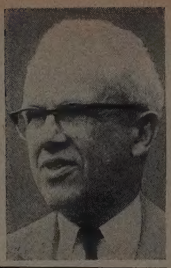
### Suggests prayer as sleeping aid

Sleeplessness may be due to spiritual problems, Dr. Henry F. Schuh told a church convention in Minnesota. Noting the increased use of tranquilizers and sleeping aids, the American Lutheran Church president suggested prayer as a means for overcoming insomnia.

The best way to get a good night's rest, Dr. Schuh advised, is to confess one's sins to God in prayer and to accept his forgiveness. Then, he added, "you can roll over and go right to sleep."

### And so forth

"Luther and Culture" will be the theme of the Martin Luther Lectures at Luther College, Decorah, Iowa, Nov. 8-10. Lecturers will be Drs. George Forell, Harold Grimm and Theodore Hoelty-Nickel.



# WASHINGTON

By ROBERT VAN DEUSEN

## FIGHT AGAINST OBSCENITY

THE POST OFFICE DEPARTMENT has launched an all-out effort to cut down the growing volume of obscene literature going through the mails. One device used by the peddlers of pornography is to get hold of legitimate mailing lists, and mail pictures and magazines to the entire list in the hope of picking up new customers.

Present law forbids the use of the mails to distribute obscene literature. But attemps to enforce the law run into practical problems. When suspected material is spotted, the Post Office Department may hold the material for twenty days, and seek a court order for an extension of this period while it prosecutes the offender. Judges sometimes refuse to extend this period, and the case has to be dropped.

Until last year, prosecution could take place only at the point of mailing. Juries in New York and Los Angeles, the two biggest sources of pornographic material, often took a liberal view of what constitutes obscenity. In 1958, Congress passed a law permitting prosecution at the point of delivery. A number of cases against distributors have been won since then, in areas with a stricter code of morality.

POSTMASTER GENERAL SUMMERFIELD, testifying before a House subcommittee, asked for further legislation to tighten up administrative procedures in the fight against smut. The proposed laws would extend the time during which the De partment could impound suspected mat rial, deny second-class rates to publishe of obscene literature, and frame a ne and tougher definition of obscenity.

Such action by Congress would me with opposition, not only from those wh have a vested interest in pornograph but also by individuals and groups co cerned over the growing trend towar censorship. There are many who fe that the dangers inherent in increase postal authority to pass judgment on th content of the mails, would outweigh th advantage of reducing the flow of ob scene literature.

The president of the American Librar Association commented recently that there has to be a degree of censorshi it would be far better to give such pow to court-appointed committees of specia ists, rather than exercising it through a executive department of the governmen

### ALC testifies

DR. CARL REUSS, social action execu tive for the American Lutheran Churc testified before the same subcommitte He placed in the record a statement ap proved by the ALC Board for Christia Social Action entitled "The Church Loo at Immorality in Print and on Screen."

Dr. Reuss said that most of us cheris the freedom of the press, mistrust cer sorship, and respect the right of respo sible people to make their own choic of what to read. But he added: "Sel seeking interests cannot be allowed t corrupt and degrade the quality of ou social living under protections intende for nobler purposes."

He objected especially to the mailin of unsolicited obscene material into person's home. He stressed the need o a positive approach, including wholesom sex education of our youth.

# Seeds Grow Deep Roots In Japan

By Sedoris McCartney

There he stood under his bamboo umbrella in the rain, looking down the slope of the road, waiting. Wasted though he was from years of tuberculosis he had contracted in World War II, I recognized Morita San at once, supporting his gaunt form against the gatepost out at the edge of the road.

His grave, silver-haired father and a friendly cousin had met our bus in the village and escorted us the last mile on foot, between rice paddies and sweet po-

tato fields up through the narrow valley. Pines, grizzled and twisted, leaned out from the hillsides toward us. Pale-lavender blooms of water hyacinths floated in the quiet recesses of the roadside stream. The father pointed up the road, his hand calloused in the soil and sun of Japan.

"It is my home," he said, indicating a thatch-roofed house nestling back out of the rain under folded layers of deeply bending bamboo boughs. Ripe persimmons on leafless trees punctuated the scene with spots of gold.

RECOGNIZING US far down the road, Morita San stepped uncertainly into the gravelly road, and then back to the steadiness of the gatepost, waiting as we slowly ascended the muddy slope.

There were no words when we met, just his outstretched hand and his smile. Suddenly he turned away, to hide the feelings his tired body could not restrain.

Morita San's father picked up my bag.

"It is raining," he said. "My house is narrow and dark, but please come inside."

"Excuse me . . . this . . . my forgetfulness," Morita San said, turning to us again and smiling. "We are waiting you a long time. Please come into our little house. Well, Sensei is just the same. And Kinoshita San, too, just like in days before."

Kinoshita San, who had made this two-day journey with me by train and rural trolley and bus to the mountain home of our mutual friend, was a young neurosurgeon at Kyushu University. Some years before, when a student in one of our Bible classes in Kumamoto, he had often visited Morita San at the sanitarium with me.

IT WAS QUITE by chance that we came to know Morita San those first years after the war. Another member of a Bible class, Inobe San, had been hospitalized with tuberculosis, and a few friends fr the class and I often went out to call him.

I had noticed in the crude handma bed next to Inobe San's, the slender fo of another young man, close attention his luminous eyes as we read the Bi and prayed, pleasure in his grave fa when we sang, embarrassment in averted glance when I smiled at him.

"This is my neighbor," Inobe San s one time, nodding toward the bed next his. "His name is Morita San. And likes to hear teaching of Bible also."

In the next bed, Morita San fi glanced self-consciously out through broken windowpane in the sliding do and then back at us once more. Liftin his head in recognition from his pillo he said:

"I ask this favor of you. Please allo me, Sensei."

Walking sideways between the beds, shook the hand he extended to me in t way he knew was American. And over hymnals and handmade beds a Bibles, our acquaintance grew into frien ship.

Later when a Bible class was start in one of the consultation rooms, joined. Except when illness kept him bed, he never missed a class. Two yea later, just before we left for furlough, was baptized.

"It is my glad day," he said, "to follower of Christ at last." And the gla ness glowed from his eyes.

DURING OUR INTERVAL of years America, Morita San had sent letters painstakingly written English. These e cerpts from them indicate what life w doing to his fragile health and his sens tive spirit:

"THANK YOU for asking about m health. I am a little better now. I fe

. . . A THATCH-ROOFED HOUSE, NESTLING BACK OUT OF THE RAIN . . .

it is by God's help that I have recovered this much after twelve years of tuberculosis.

"Bible classes here in sanitarium continues. Four were baptized at Christmas, and we are happy the seeds of faith are taking roots.

"Last summer I was transferred to quarantine on suspected typhoid, and since then I must stay in bed. While there I read the New Testament over again. And I could feel the love of God and could spend the time in joy and peace even though I was very sick."

"YOUR LETTER came again and thank you. I will leave sanitarium at the end of April. My condition seems at standstill so doctor will send me home. He said he has given me all medical treatment that might help. Besides national tuberculosis budget is too small so the welfare ministry must ask long-term patients to leave.

"My home is in backwoods of Oita Prefecture. In that poor village between mountains, we have no church. However, I will live a Christian life through teachings of Bible and try to lead others to Christ."

His letters made a deep impression on our Sunday school. They sent him powdered milk. He sent his greetings back to them: ". . . Your warm friendship helps me know God's love reaches everywhere . . . My village is strongly Buddhist, and my parents also. But they show understanding toward my being a Christian. There is no other Christian here but I am hoping I can help my people to learn about Christ . . ."

THEN THINGS got worse for Morita San. A Christmas letter said he spent all his days in bed and when we inquired whether we could send him any medicine,

he answered that it would not help him.

Months later another letter came. Somebody else had written it for him. "I can hardly raise my body from bed," he told us. "I seem to be a hopeless case. But I have learned to leave everything, joy or sorrow, in the hand of God." And he added that if I came back to Japan I should not fail to visit him.

That was the last I heard of Morita San for over a year. I thought he had died and when I returned to Japan I wrote to his parents.

To my astonishment, the answer was signed by Morita San himself. After long months of desperate illness he was slowly regaining some strength. At the end of the letter was a carefully drawn map "to guide Sensei" to their home.

"I am still trying to teach my people about the Christian God," he wrote. "But it is quite hard for me to answer their questions. I wish to have a meeting in my home when Sensei comes for family and neighbors and village young people. We hope you come soon. I will be waiting."

AND SO HE WAS. Morita San's quiet mother, kneeling in the entrance when we arrived, bowed her forehead to the straw mat in welcome. The house was immaculate, simply furnished, with the sliding panels between the rooms removed. I looked right through into a garden of vegetables and pink chrysanthemums and on to a hillside of bending bamboo.

"You are tired from your journey," she said. "Please come in at once and rest. This is only a floor cushion, but I hope Sensei will be comfortable." She indicated one of purple silk near a flower arrangement of tiny gold chrysanthemums.

Women were bustling in remoter areas of the house. One of them, a demure young woman in soft-colored kimo brought us tea and cakes.

"You remember Atsuko San from sa tarium days. She is best help in our fa ily now," Morita San said.

I did remember, but at the menti of her name, with Japanese shyness, rose from her knees with fluid grace a disappeared with her lacquer tray.

After leisurely reminiscences, Mor San said:

"I hope Sensei is not too tired. like to have the meeting now. I have vited friends to come."

He got up then and went to bring Kai San, the leader of the village yo

. . . PLEASE, COME INSIDE, BE AT HOM

up, followed by a row of self-conscious
ys and other young men. Some were in
dent uniform, some in farmer's clothes.
Clustered around four hymnbooks, they
g a hymn Morita San had taught them.
vatched them as they sang.

"Sometimes they ask me in our meet-
," he said, after carefully introducing
, "but I cannot tell them so well. Please
them, Sensei, what Christ teaches
out God."

I tried to then, the young doctor be-
e me interpreting sympathetically,
es of all ages watching. When I had
ished, Morita San led in a reverent
sing prayer.

SUDDENLY, from unseen areas of the
use, a feast was brought in. Raw fish
ped in soy sauce. Fish fried in deep
. Several kinds of fish soup. Clams.
ld meats. Bowls of various combina-
ns of vegetables. Rice and tea, of
urse. And, lest the American guest
ght not like the Japanese food, I was
o served a steak, fried several hours
fore, with four slices of thick toast.
nally, ripe persimmons from their own
es.

There had been little chance to talk
th Morita San alone. In one brief in-
val, however, he said to me as he
ned over the low table, his dark eyes
rrowed in reflection:

"I want to say something, Sensei. I
ve had much time to reflect about my
ssion as a Christian. When I first came
me, I tried to reap harvest of faith too
on."

He paused, watching for a moment the
ung and old in his home, now busy
ting and talking.

"But now," he went on again, "I'm not
eaming of such spectacular work. My
ople change very slowly. Farmers need
onomic improvement as well as the
words of God's love. We must not depend on others to improve our condition. We have new plan. My cousin plowed his mountainside for tangerines. Now other farmers also do so.

"But I must help in my way, too. Maybe I must be satisfied if my faith will just take root in my village, though I may not live to see leaves and branches and fruit. I pray from sick bed for this. And I am always waiting—"

Again he paused, looking searchingly at me this time.

"But sometimes, Sensei, it seems long," he said. "And I am still the only one Christian here. Sometimes I wish . . ."

"I know what it is you wish, Morita San," I said. "I wish, too, there were someone . . ."

A LOUD VOICE called from the entrance. The little delivery truck engaged for nine o'clock to take us back over thirty miles of seacoast road to the railroad line was ready.

At once the entrance and the room behind it were filled with people kneeling and bowing and smiling their farewells. Two big baskets of persimmons, for the young doctor and myself, were brought. A number stepped down into their clogs and followed us in the rain as we made our way to the gate.

"But you mustn't keep waiting out here," I said, shaking Morita San's hand. "You must go inside so you won't get wet."

"Yes," he said, and smiled, and waited.

The little truck pulled away. As we rounded the curve at the bottom of the gentle slope, I turned and looked back through the square of glass.

Morita San had not gone in. He was standing there under his bamboo umbrella in the misty light—alone—still waiting . . .

# "I have five bosses on Capitol Hill"

***Jimmy Johnson was a young man in the news at 1***
***but finding himself at the center of a highly pub***
***cized controversy hasn't changed his outlook on li***

JIMMY (JAMES AVERY) JOHNSON, JR., is a quiet 14-year-old boy with an easy smile. On Sunday mornings, he takes his place as an acolyte in an Augustana Lutheran church, and he will bid with enthusiasm on a box at the Hi-League box social because "it looks big" or join with equal enthusiasm in the teen-age Bible class of his congregation or a week-end picnic for the church youth.

But on Sunday evening he cuts attendance at church socials short. He's got to be in bed at 8:30. His Monday morning schedule calls for getting up at 4:30, going to school from 6:30 to 10:30 and working as an errand boy from 10:45 to 5 P.M.

That's a lot of schedule for a 14-year-old but Jimmy loves it. The school is the Capitol Page School in Washington, D. C., and the job is to help out in the offices of five different members of the House of Representatives. Jimmy Johnson was suddenly thrust into the floodlights of a national news event because he almost—but not quite—became the first Negro page boy assigned to the staff of the Capitol.

THE JOHNSONS are from Chicago. Johnson senior is a post office employee. Jimmy's mother is a supervising case worker for the Cook County Public Welfare and a member of the Board of L theran Social Service of Augustana's Ce tral Conference. They were among t first Negro families to become membe of Salem (Augustana) Lutheran Chur in Chicago.

Joining the Lutheran church open new horizons for Jimmy. He attend Sunday school, sang in the choir (ev solos as a boy soprano), became acti in Boy Scouts, church athletics and L ther League, served as acolyte for Past Philip A. Johnson, who confirmed hi and is now the National Council's direct of public relations.

He had plans for the future: a go high school education that would open chance for a scholarship to college a medical school. The break, and celebri came when Congressman Barratt O'Ha of Illinois announced that Jimmy h been appointed as a Capitol page. T news made the front page of pape throughout the country. The appointme gave Jimmy a chance to enter the high regarded Capitol Page School. Here his story:

"WHEN I FOUND OUT from Congre man O'Hara that I'd gotten the job, Mo my two aunts and I prayed together, a then we told Dad. He was happy in h quiet way.

"I CHECKED out of school and teachers
d students wished me luck. We stopped
the pastor's, and the pastor's wife put
e through my first interview. That was
r the *Lutheran Companion* (the weekly
agazine of the Augustana Lutheran
urch).

"Then the newspapers began to call.
ne Chicago newspaper came out with
e front-page story that I had no job,
at O'Hara had been mistaken. I was
cked and ready to go. So I took the
per along and left.

"Newspapermen were still telephoning,
ree photographers were at the airport,
d when I arrived at Washington Na-
nal Airport, a representative of a tele-
sion station asked me to appear on their
ws program the next morning.

"On the program, no mention was
ade of the fact that I might not have
e job. There had been no real verifica-
n of this fact. Then the papers broke
th the real story. The chairman of the
tronage committee said there had been
mixup and that I didn't have the job."

JIMMY JOHNSON had become a news
rsonality when the announcement of
s appointment was made. Now he be-
me an issue. Papers begun speculating
y things had happened that way. Was
an administrative mix-up or discrimina-
n, blunder or intent?

For the boy from Chicago, the roof
ved in. But he felt he couldn't give up.
wasn't right to come back a reject,"
says. "We waited."

But waiting became a difficult proposi-
n. He didn't know where to go to
hool. He knew he was falling behind.
is is where the church could help. He
d been attending Augustana Lutheran
urch in Washington (Dr. Clarence T.
lson and Wayne R. Woods are the
stors) and had met its director of

JAMES A. JOHNSON, JR.
*"Some were nice . . ."*

Christian education, Avis Jae Norling. Miss Norling realized his need and offered to tutor him in some courses. That helped to tide him over for a few weeks but finally he had to stop waiting and enrolled in a Washington public school.

In the meantime, the newspapers continued to keep Jimmy in the news. "Some were very nice," he says. "But some were nasty. They hopped on little things I said. Others misquoted me as saying things that would have made it awkward to return to my school in Chicago if I didn't get into the Page School."

THERE WAS TALK about introduction of a House bill that would increase the

While Jimmy Johnson was waiting f
a decision on where to enroll
school, he was helped in his studi
by Avis Jae Norling, young direct
of Christian education at Washin
ton's Augustana Lutheran Chur

page quota to 51 in order to get Jimmy in. The bill wasn't introduced. Even if it had, there would have been others ahead of the boy from Chicago on the waiting list. Things were looking dim.

That's when Congressmen James Roosevelt of California and William H. Ayres of Ohio got moving in a bipartisan effort to get Jimmy off the hook. Democrat Roosevelt and Republican Ayres announced they would hire him as an office boy if their payrolls allowed it.

WHEN IT WAS discovered that any Capitol employee of school age can attend the Page School, three more House members joined the list of Jimmy's employees. He's now working one day of the week for each, draws five different salaries and is saving $200 a month for college. Things are looking up.

He entered Page School the day he began work. For a while there were reporters and TV newsmen around—about four days out of five. Some of the students were friendly. Others snubbed him. "I plunged right into my schedule, trying to catch up on the school work I'd missed," Jimmy says. Newsmen lost i terest. The spotlight faded.

FOR JIMMY JOHNSON, life in the capit became a race around the clock. He got to be wide awake for the early mor ing school hours. On the job, he carri messages, runs errands, operates th mimeograph and addressograph m chines, takes care of filing. There's time to get bored, and if he has any spa time, he needs it to study.

He had no problem getting to feel home at Augustana Church. He attend the acolyte training class on Saturd mornings and was installed on Penteco In the class of eight were three oth Negro boys.

He found it hard, at first, to keep with all his commitments on the job, school and in church, but now he's used it and things are proceeding well. He h been well received by Augustana's you people who find him friendly and "fun be with." Jimmy Johnson is no long a national celebrity but just another L theran boy who's made good. And thinks that's the way it should be.

# Retarded Children Can Learn

**Philadelphia's Kensington Dispensary was geared to the needs of the past. Lutheran initiative has put it in the forefront of a new venture in education**

By Grace Hartman Geiger

The door bell rang loud. When Sis- r Grace opened it, Jeannie came burst- g in with her usual vim and vigor.

Jeannie was coming to school but not the usual kind. Her school is a large ree-story house facing a pleasant square n a busy street in the Kensington section Philadelphia.

This seven-year-old is attending a class r retarded children, held at what has een known for many years as the Ken- ngton Dispensary.

Jeannie is rather large for her age and as a thick mop of unruly hair. Although ill boisterous and noisy in almost every- ing she does, this little girl who cannot ink as a normal seven-year-old would, as learned, in the two and one-half years e has been attending class, to have some ntrol over her energetic actions and has arned to talk fairly well.

Occasional words, mostly unintelligible hen she first came to the school, have een replaced by groups of words more early spoken, and some actual sentences. he tries to repeat the Bible stories that ave been taught in class.

Often it is hard for a family to adjust a retarded child, but Jeannie's mother, ke many others, tries to treat her like a

SECLUDED PLAYGROUND FOR AN ADVENTURE IN EDUCATION

normal child, taking her, along with other members of the family, to visit friends, to attend church, or to go on shopping expeditions.

THE BEGINNINGS of Kensington Dispensary go back to the early days of this century. The Kensington section of Philadelphia, not far from the Delaware River, has always been and still is, largely a textile and manufacturing section of the city, named for the Kensington section in London from which many of the textile workers who settled here had come.

While there are a few fine large houses built by residents more prosperous than the average factory worker, a large part of Philadelphia's Kensington is made up of small streets and tiny houses crowded in between factories and stores.

In the early 1900's, tuberculosis was, and still is, one of the big problems in a community such as this. Sister Maria Roeck, serving as parish worker for St. Michael's Lutheran Church in Kensington, spotted as many as three and four cases of tuberculosis in one family. Trained as a nurse, she determined to do something about it. Public services for tuberculosis at that time were negligible.

Sister Maria's first dispensary was in a small store. Later the big house on Susquehanna Avenue was obtained. It faced the pleasant square with its two churches and several large homes.

THROUGH the years, the work of the "Kensington Dispensary for the Treatment of Tuberculosis" has been a blessing to the community. Also largely through the efforts of this energetic deaconess, the Preventorium at River Crest came into being in 1911. Many children were sent to the country, away from crowded city streets.

In later years, Sister Bertha Sticker

red as director of the dispensary until er Grace Jones succeeded her in 1947. then, much of the work with tuberosis was a duplication of what state city were doing. Philadelphia has ten st clinics. A study of various fields made to learn how the Dispensary its facilities could be best utilized.

Members of the board became interd in retarded children, found that king with retarded children was the g the dispensary could do with the t change in actual physical set-up. school was started in the fall of 1955. Twelve auxiliaries in Philadelphia supt the Dispensary and River Crest. ree other city auxiliaries and several urban groups help to take care of ver Crest. While mainly composed of therans, there are members of other hs in those groups. Their help, along h contributions from individuals, is only aid the Dispensary receives.

TWO CLASSES for retarded children are d at the Dispensary each day. The rning class has 12, the afternoon 10 pils. This is as many as can be handled the teachers; and there is a sizable iting list. Age range of boys and girls, o represent various races and creeds, 4½ to 8. Mentally, their ages are 2, nd 4.

Most are referred from St. Christher's Hospital, a children's institution t far away which has a special program r retarded children. Some parents learn classes by word of mouth. Most of e children are not from the neighborod.

Children are brought to class by their rents from all over the city. One father ives 30 miles a day to bring his child the school. The Department of Welre now reimburses parents for transportion costs.

"OUR OBJECT is to train the children so they can go into special classes in public school at age eight," says Sister Grace. "This can be done if they are able to do some things for themselves and are toilet trained. So far, since the school was started a little over three years ago, about eight or nine boys and girls have gone into retarded children's classes in public school.

"We try to show the parents how they can help their children. Parents meet once a month to hear special speakers. At appointed times a mother has an opportunity to observe her child in the classroom through a one-way glass. Following these observations, mothers are expected to make an appointment to talk with the teacher."

Most of the children are affectionate and seem to want attention. When I spent a morning at the Dispensary taking pictures, one little girl cried and shied away from the camera. But several others came and put their arms around me. Many are pretty children, bright- and intelligent-looking. But somewhere along the line the ability to co-ordinate hands and brain has been lost. It is a proud moment, for example, when they can build something resembling a house out of a few blocks, or when they can tell the teacher what day of the week it is.

SESSIONS START with a play period. This is held in the big room with a marble fireplace, once the "parlor" of the big three-story house. Over the fireplace hangs a life-like picture of Sister Maria, the Dispensary's founder. During the play period, blocks are laid out on the floor, hammers pound toys, a huge inflated clown comes in for its share of trouncing.

After play comes a quiet time of study and worship in another room. Seated

around tables, the children are told a story, assist the teacher in putting furniture in a doll house, at the same time learning with difficulty the names of the pieces of furniture and trying to remember the name of the room into which each piece belongs.

There are songs to sing, and even if some of the singing is a bit off key, it is an achievement on their part to learn the words. Some of the songs and stories are about Jesus and the Heavenly Father who watches over them.

After this quiet period, there is time for play in the yard, weather permitting. Playground equipment, some paid for by donations from friends, comes in for hard use. Sliding board, bicycle, sand box, and other facilities keep children, always under supervision of several teachers, busy until lunch time.

After a hot lunch, they are taken home. The afternoon session follows almost the same pattern.

Most of the children come from families where there are brothers and sisters. Not many are trained at home, part because the mother is busy with oth members of the family, partly becau parents may not realize the training pos bilities for these children who can, wi patient teaching, learn to do little thin for themselves—even learn enough to some simple work so that they become, later years, independent or at least sem independent.

Last summer the Dispensary's beau ful River Crest home near Phoenixvil was used by groups of retarded childr for two-week periods. For these boys a girls, the program of arts and craf hikes, picnics and limited athletics God's great out-of-doors, was a new a delightful experience.

Now River Crest will become a yea round residential center, caring f younger retarded "trainable" children— temporary home for some awaiting a mission to other institutions or to retu home, offering emergency care in times family crisis. Fees are paid by pare according to their means.

ATTENTION IS FOCUSED ON PICTURES AS STORY IS TOLD

## FIVE MAKE A FAMILY

# Family Fourth of July

WE MELTONS decided to have a family urth of July because for two weeks er that we'll not see much of one an- ner.

Pete goes to Boy Scout camp for two eks. Sue will attend vacation Bible hool and I will teach. Karen's going church camp for ten days as a junior unselor. Dan will work harder than er, since some of the men at the post ice will be on vacation.

There is a secluded valley, about fifteen les from town, but as isolated as a val- in the Rocky Mountains. Dan knows e farmer-owner, who lets us picnic and n there. Lush meadows, crop lands, stures, wood lots, meandering stream.

"IT SEEMS a shame to enjoy it alone," ren said. "Why don't we ask Mr. and rs. Detrand, the Mawsons, and . . ."

"And the Wagners? So you can see mothy?" Dan teased her about the boy o's staying with the Wagners for the mmer.

"How about Pastor Ittel and his wife?" sked. "He needs a day off."

"Make it a 'bring something' picnic," n ordered. "It's a holiday. I don't nt you preparing all the food, Connie."

So on Saturday, July 4, our five cars lled off the gravel road near a rattling nked bridge and a wire cattle gate.

"You'd think we were setting up mp," Bill Detrand said, unloading their ggage compartment. "Doris *had* to ing a blanket and pillow, besides food, cause she's going to sleep all afternoon."

Charlie Mawson pushed his fishing gear under the barbed wire fence. No gates for Pete and Timothy. They were over or under the fence as soon as the cars stopped.

"I didn't know there'd be fishing." Timothy's face dropped at the missed opportunity.

"No matter," Pete announced. "I brought a ball and bat."

KAREN LOOKED alarmed at these masculine plans for the afternoon. She loaded Timothy with a gallon thermos jug, her sweater, her book of poetry (for reading in a romantic setting), and the straw bag containing what Dan called her "date-bait" bathing suit.

"Oh, Timothy, you're so good to help me carry all these. Let's hurry. I want to show you my special bathing pool. You brought your swim trunks?"

Pete sniffed. Then he and Sue picked up Charlie Mawson's fishing equipment, Pete's baseball gear, and Susie's doll.

"Protect me from your son," Pastor Ittel begged, as he fastened the cattle gate behind us. "Pete's determined that I play baseball. I'm determined that I shall have a nap."

MRS. ITTEL waited for us. She had an armful of books. "Look at this!" She indicated the books. "The pastor thought he'd find a quiet spot and jot down ideas for his talk to the Protestant Council. Now he talks of napping!"

We laughed and moved along the banks of the stream. The walk, loaded as we were with food and equipment, was just enough to sharpen our appetites. When

we last stragglers reached the shaded glen, Mr. Wagner was already spreading plastic table cloths on flat rocks.

I was glad that someone else had energy. Myself—I wanted to recline like an ancient Roman and be served. I found a soft, grassy place with a small flat rock to hold my coffee cup. Pete filled a paper plate with the conglomeration *he* likes and brought it to me. What matter that fruit jello sat atop the potato salad, with pickle juice dribbled over all!

CLAIRE MAWSON sighed in repletion. "When we unpacked the cars, I thought there was enough food for fifty." She surveyed the remnants. "Scarcely enough left for a late afternoon snack."

"Mother," Pete said in horror, "you mean there isn't any more? What'll we eat after baseball and swimming and fishing?"

"Oh, there's plenty left for a supper around the fire," I assured him.

Pete grabbed a last sandwich and his bat and ball. He looked around. "Pastor Ittel? How about a . . ." But the wise pastor had already disappeared with books and blanket.

"Aw . . . w . . ." Pete groaned disgustedly. "Chicken!" He looked around for other victims. Karen had already lured Timothy along the ferny path that led to her pool. I'd overheard her saying to Timothy, "I'll undress first, then you can use the cave."

BILL DETRAND and Charlie Mawson were wandering upstream looking for a trout hole. My Dan and Mr. Wagner were stretched in the shade, pretending sleep to avoid K.P. duty. Doris was spreading her blanket. Mrs. Wagner was energetically climbing a hill looking for plants for their rock garden.

I rose lazily. "Well, since I've done nothing, I'll help clean up. Then I'm going to sit on a rock in a shallow place a[nd] let the water ripple around my ankl[es]

"I can't play ball alone," Pete wail[ed] He turned to Sue. "Want to play ba[ll] he asked in a casual but wheedling to[ne] "I'll let you pitch first. Your doll can [sit] in the players' dugout."

Sue's used to being pushed aside wh[en] the boys play ball. She leaped at [the] chance to chase balls for Pete.

MRS. ITTEL, Claire, and I strolled alo[ng] the stream to a place where there wa[s] miniature rapids and a wide, shallow po[ol] We sat on flat rocks, and I paddled [my] feet in the cold water.

"This is wonderful, Mrs. Melton," M[rs.] Ittel said, as she idly collected a pile [of] water-smoothed pebbles. "You do[n't] know what a day like this means . . . aw[ay] from the telephone. A pastor has lit[tle] time to think or relax. He's on call all t[he] time . . ."

"Almost like a doctor," Claire said.

Mrs. Ittel nodded. "Here, no one c[an] get to him. Of course, we're here, b[ut] we're not asking him to speak at a lunc[h] eon or to visit someone who's ill or [to] come to a meeting . . ." She stopped, [as] if afraid she had been complaining.

"He wants to do all those things, [of] course. Is happy to do them. It's his li[fe] But I tell him he must think of himse[lf] once in a while."

SHE TURNED to me and said, almo[st] shyly. "Thank you for asking us. W[e] are at peace here."

We sat quietly, basking in the sun a[nd] shade, listening to the voice of the rapid[s] to Pete and Sue screaming in the meado[w] to Bill shouting to Charlie upstream, t[he] far-off splashing and laughter of Kare[n] and Timothy.

There *was* peace here. A peace [of] friendship and understanding, happ[y] sounds, and serene beauty.

# WORSHIP NOTEBOOK

**SOCIETY FOR WORSHIP, MUSIC, AND THE ARTS**

It's EXCITING to spend a few days with large group of people who are keenly erested in the things which deeply con- rn you. It's stimulating to be able to k all day and much of the night with ose who share your enthusiasm.

That's the way about 200 people felt few weeks ago on the campus of Wit- nberg College in Springfield, Ohio. Cer- nly the picturesque setting was made the moment. The beautiful chapel, tree-lined walks, even the comfortable rniture of student lounges were helpful. e weather, unfortunately, didn't co- erate. We endured some sticky heat.

It WAS a professor of art, Arnold aten of St. Olaf College, who—know- gly or unknowingly—set the keynote r the second conference of the Lutheran ciety for Worship, Music and the Arts. id he: "I find myself in danger of ad- essing the greatest number of potential obs in the Lutheran church in Amer- a." Any person who is interested in art, alone one who works at it, is poten- lly a snob.

One might quote Professor Flaten ain. Speaking of the vast number of ople who fill our churches, he repeated oft-heard remark: "I don't know any- ing about art, but I know what I like!"

And that's about where the conference t hung up this year. This new organi- tion which is designed to raise the ndards of worship, in liturgy, music d the other arts, in Lutheran churches this country is having trouble getting f the ground. Enthusiasm is running gh. People are looking for an oppor- nity to express themselves both in word and in form. But so many of those pres- ent seemed to feel the need first to think. This is both good and bad.

Frequently, in lectures, discussion groups, and in the innumerable bull ses- sions which reached into the wee hours, the question which came up first went something like this: "Is there a theolo- gical foundation for art in the churches?"

PROF. JOSEPH SITTLER in two impor- tant lectures offered one answer. Remind- ing his hearers that Christian theology is not a problem-solving discipline but a problem-describing discipline, he outlined a series of propositions leading to the con- clusion that there is no such thing as a theology of art. Speaking of style, par- ticularly as it relates to architecture, Pro- fessor Sittler said that "a style serves to house a function as long as the basic pre- suppositions of a culture are unshattered!" "Style," he added, "is never killed, it simply drops away."

All this is no cause for discouragement, but rather a cause for rejoicing. "When we know there is no theology of art, we can be about a possible task, fortified in the knowledge that theology's object— which is God—and art's object—which is man and nature—are related in creation and in redemption."

Rumblings of these remarks echoed across the campus in the commission workshops. Discussion in the group of theologians, musicians, and liturgiologists came to no certain conclusion, but it was apparent that some of those present were not ready to admit that there were no canons of art whereby the liturgy, for example, is to be judged.

IN ANOTHER SECTION of the program, three leaders in their respective areas considered the subject "Contemporary Art and Music in Liturgical Worship." These were Kantor Jan Bender, *Kirchenmusikdirektor* in the church in Hannover, Germany, a modern composer whose many works have been published in this country, Prof. Arnold Flaten, and the Rev. John Kulsar, executive director of the Lutheran Foundation for Religious Drama of New York.

Kantor Bender in a disarmingly simple answer to his own question, "What is modern?" said it is "a thing that has never been before." To prove his point he went to the piano and played two of his own compositions, modern selections based upon the old German chorale, *"Allein Gott in der Höh sei Ehr."* In contrast he sang several of the antiphons and canticles of the liturgy of the Church in Germany which has recently been published.

PROFESSOR FLATEN punctured a lot of balloons in a series of observations frequently heard in many churches throughout the land: "It doesn't look like a church" . . . "My five-year-old child could do a better job than most of these modern painters" . . . "Doesn't our pastor wear beautiful stoles?" . . . "We couldn't afford a big tower so we just built a little one" . . . "We just modernized our church kitchen but of course we left the rest of the church as it was" . . . "An interior decorator did our church for $4,000. The oak columns have been marbelized as well as the front of the altar. And we had the wainscoat made to look like masonry. Of course it's only plaster, but it sure makes our church look fine" . . . "The pulpit in the Lutheran church belongs on the left side of the chancel. Any fool knows that."

TALKING WASN'T the only thing dor at Wittenberg. Concerts filled much the time. A program of sacred music f solo voices, choir, and instruments fille the first evening. Along with the usu smattering of music by Bach and Schue were two modern compositions. One pe son asked me how I reacted to this musi and I said I regarded it a little too es teric. It reminded me of a movie of t space age I had seen as a boy.

The inquirer then set this writ squarely and rightly in his place: "Aren you the fellow who began this conferen by proclaiming, 'Dare to experiment!'

Two organ recitals, by Heinrich Fle scher, organist of Rockefeller Chapel i Chicago, and Frederick Jackish, chap organist at Wittenberg, filled out the mu sical program. The Wittenberg Chap Players under the direction of Ronald Hammond, presented "Christ in the Co crete City," a play in one act portrayi a modern version of the crucifixion.

MOST EXCITING development at th conference was the appearance of the s ciety's journal, *Response*. This journa which will contain feature articles, r views, and news of the society, is bein published twice a year. This first issu over forty pages, is a handsome piece work containing such diversified items articles on "Theological Foundations Christian Worship and Arts," "Liturgy Life," "Literature and the Church," an "The Church Hymn and Theology." addition there are handsome illustratio of modern church architecture, review of music and books, and an illustrate tribute to Dr. Luther D. Reed, leader i American Lutheran worship for mor than fifty years.

Next year the society will hold its co ference in Allentown, Pennsylvania, o

**Continued on page 28**

# "Because I was feeling under par, my doctor started me on Postum!"

"Under par's a fine way to be on the golf course, but it's a dreary way to feel. You know when you don't sleep well at night, you wake up feeling all worn out—and stay that way all day. That's what happened to me.

"I went to the doctor. He said it might be too much coffee. He explained that some people can't take all the caffein in coffee day after day and suggested I drink Postum instead. Postum's caffein-free, can't irritate your nervous system or keep you awake at night.

"I tried Postum. I started sleeping and feeling better, and Postum's flavor is good! You'll like it, too!"

*Postum is 100% coffee-free*

A product of General Foods

the campus of Muhlenberg College. There are high hopes that, with the appearance of *Response* and the news that the society is seriously intent upon its task, interest in the group will grow. Membership in the society, while increasing steadily, is far from what it ought to be.

Pastors, directors of music, and interested lay people ought to be a part of this effort. Let's hope that by next year the society will, after three years, have reached its place in the life and work of the churches. —EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Home education?

QUESTION: For a good many years I acted as housekeeper for my two brothers. None of us was married. Now they are both gone, and I am faced with the necessity of supporting myself. I am a high school graduate, but have had no education beyond that. Can you give me names of home study schools and courses that are recognized? I believe I can train myself for some form of work suitable for a woman of my age.

REPLY: You should first study the possibilities of courses at some school near you, where you could enroll in evening classes. You will find this more satisfactory than home study. One needs the guidance and assistance of a capable teacher—especially after one has been out of school for a long period. Such a teacher or administrat would also be in an advantageous po tion to recommend you for positions.

But if that cannot be done, you c do much through home study. Ma persons who start home study cours give them up long before they comple them. For information on recogniz correspondence courses write Nation Home Study Council, 1420 New Yo Avenue, N.W., Washington 5, D. C.

## Quit church?

QUESTION: For more than four yea Kenneth has been regular at church an has done a lot of church work. Now h says he is going to quit. He says he asked to do too many things. He feels a obligation to render service, but feels tha the pressure is now so great that he can not keep up with it and still perform hi duties as a high-school teacher. He als feels that he gets scolded from the pulpit

REPLY: One person may be presse into doing more than is just. One ma be urged to do many things because h is capable and does things well.

But there is a limit. If more church members would come forward and d their fair share of the work, other would not be overloaded. More peopl could do this—and probably would— if they were given some training.

In this circumstance the individua must decide how much he can properly do and help enlist others. The circum stance does not justify quitting. His reference to the pulpit is probably more imaginary than real. Kenneth needs t take a new look at the total situation and then try to be fair to all concerned

Letters regarding problems to be discussed i this "Clinic" may be sent to Dr. Rudisill a 359 N. West End Avenue, Lancaster, Penna

# THE LETTER TO THE HEBREWS

**Read Hebrews 10:1-18**

THESE VERSES bring the main thoughts of the writer of *Hebrews* to a close. He has already said much about Jesus' superiority as high priest and about his work superseding that which took place in the tabernacle (and later in the temple). All that remains is to summarize and draw conclusions. This he does with clinching strokes.

The law (and here, of course, he means that part of it which regulated the Jewish sacrificial system) has not made it possible for men to return conscience-free of all sin to fellowship with God. The reasons for this failure lie partly in the fact that the system of sacrifices which the law set up were in the first place only shadowy imperfections of the real thing which Christ did.

The reasons also lie partly in the fact that the sacrificial system did not wipe out from men's minds and hearts the awful consciousness of sin. The system hardly did much more than make men painfully aware year after year and day after day of their gross imperfections before God.

AFTER ALL, the purifying blood was sprinkled on the mercy seat in the holy of holies, and when the ark of the covenant was gone, then just in the holy of holies itself. All that took place behind the heavy veil which hung both in the tabernacle and in the temple as a constant reminder that a separation of men from God continued. The ceremonial cleansing and purifying never did change that fact.

If the sacrifices made by Israel's high priest had ever been able to lift the burden of sin from men, all further sacrificing would have ceased immediately. But—and here is the thing the writer wants his readers to understand unmistakably—all of the sacrifices performed by priest and high priest failed completely to clear sin out of man's way to God.

Sacrifice and the shedding of the blood of bulls and of goats is powerless to perform the miracle of removing man's sins from him. There is no magic keen enough to do what only God and his Son can do!

The writer of *Hebrews* is not the first biblical thinker to render this judgment on the Jewish sacrificial system. The same verdict can be found in the Old Testament.

FOR ONE THING, the prophets had often talked in such terms. Over and over they decried the fact that within Israel the offering of sacrifices (which had once meant something because they showed the attitude men took to God and toward their own sins) had degenerated.

Not including, of course, the truly pious people, many had come to think of the sacrifices as a mechanical method of securing for Israelites their place of privilege as a chosen people. Nothing could have been more misleading. God does not call people to enjoy privileges. He calls them to serve him in his purpose of revealing himself as God to all men. No one in Old Testament days saw this truth with keener eye than God's prophets.

An expression of that remarkable insight is to be found also in Psalm 40. It represents some of the best thoughts of ancient Judaism. Our writer quotes it, and in doing so attributes it to Jesus.

Whether Jesus actually used the psalm as our writer says he did is beside the point. It is entirely probable that our Lord did quote it. Certainly it expresses well his attitude to that in Judaism which had lost religious and spiritual value. Furthermore the psalm is, for our author, an accurate description of Jesus' ministry.

THE READER OF *Hebrews* who compares the writer's quotation with that of the Old Testament may be surprised to find that the second lines do not agree with each other. The reason is that our writer is quoting from the Septuagint or Greek translation of the Old Testament. But in either the Greek version or the Hebrew, the psalmist's meaning is the same: opened ears or a body prepared all have to do with obedience and doing God's will.

It was this point that made the psalm important to our author. God is no longer interested in animal sacrifices. They had become a substitute for genuine obedience. There can be no substitute for that. Only through obedience does the way to God become open.

No association with God is possible if men insist upon disobeying him and his intentions. What God wants therefore is not "sacrifices and offerings and burnt offerings and sin-offerings" which touch only the body, but the sacrifice it costs a man to do God's will. All other kinds of sacrifice are ultimately meaningless if that primary one is not there.

Of significance for our author's consideration was the fact that only one human being out of the entire field had ever offered to God the costly sacrifice of absolute obedience to his will. That one is Jesus Christ, God's Son. He became a man precisely to be the one human being out of all the rest to accomplish the feat of absolute obedience. From within humanity he opened the way to fellowsh with God for all men because, in his a of obedience, he consecrated all wh belong to him.

THERE IS a vital Jewish concept work here beneath the surface of our a thor's words in verse 10. It is the idea the oneness of the race. The Hebre were keenly aware that no man is ev an island unto himself. One man's co ruption means the corruption of ever one. No crime can be committed by a person without the whole group or natio or race being somehow involved in

Paul in his letter to the Romans mad much use of the idea of oneness when h wrote that "as one man's (Adam's) tre pass led to condemnation for all men, s one man's (Jesus') act of righteousne leads to acquittal and life for all me (5:18). Jesus is the head of a new kin of humanity, and Christians are caug up in it with him.

That in effect brings the need fo further daily sacrifices to an end. Jesu has finished performing the once-for-a sacrifices of obedience from within hu manity. He awaits the finalizing of h victory which will surely come just as da follows night.

One thing needs yet to be said. comes as a quotation from Jeremiah 31 33, 34. The Holy Spirit still speak through that prophet's words, and the are profoundly relevant. The new cove nant, the new fellowship with God no exists (because of Jesus). In the ne Christian humanity God's laws, what h wishes and demands men to be and do are a natural part of that humanity's lif and thought. Men's sins are remembere no more; they are forgiven. Let tha therefore be an end to all further bloo shedding. It is useless!

—ROBERT A. BARTELS

# BOOKS

## SCROLL MYSTERY

**The Riddle of the Scrolls.** By H. E. Del Medico. Translated by H. Garner. Robert McBride Co. 432 pages. $4.95.

We are going to have the Dead Sea Scrolls bject with us for the next century, it seems, the Arabs are continually finding new terial and are exploiting their gold-mine the best of their ability. The Scrolls literare is already vast. The publicity given the bject has not been healthy. All scholarly vestigations flourish best when they can be rsued quietly. There is necessarily a welter theory, and truth only emerges out of eir peaceful rivalry.

The men who have dug at Qumran or ve been closely identified with the study the Scrolls and Scroll-fragments have set rth the well-founded conclusion that there s a religious community here, which ose in Maccabean times and perished in . 68, when the Romans under Vespasian d Titus swept the country. They hold that this time the Qumran residents hid their rary in nearby caves.

Del Medico is one of a minority of schol- s who disbelieve this whole presentation the matter. He throws doubt upon it herever possible, and goes to such lengths discrediting the reports of Josephus and iny about an Essene community near the ead Sea, which most scholars connect with e Qumran community. Indeed, Del Medico inks that some of the nonbiblical Scrolls, ch as the Thanksgiving Hymns, contain hristian elements.

His assertions here, however, are dog- atic, and one cannot in any instance find nvincing proof of Christian influence. milar thoughts to those found in the New estament have long been adduced in great undance from Talmud and Midrash, so need not surprise anyone to find related oughts also in the Scrolls. Del Medico's eory that each cave deposit was a *genizah,* repository of scrolls consigned to de- ruction by process of nature, will hardly convince anyone. He gives a good account of the discovery of the scrolls and translations of all the nonbiblical ones of Cave 1, as well as of the Damascus Text. The book will be of use chiefly to those familiar with Scrolls-research. EMIL G. KRAELING

*New Canaan, Conn.*

## INSPIRATION OF SCRIPTURE

**Revelation and the Bible.** Edited by Carl H. F. Henry. Baker Book House. 413 pages. $6.

This book is a collection of 24 essays supposed to represent "contemporary evangelical thought on revelation and the Bible." It is a fine document of theological thought as held by the academic, moderate wing of American fundamentalism. The contributors avoid, as Henry rightly says in the preface, many of the reactionary defenses of the past. Nevertheless they affirm "that the Bible as a God-breathed book is the foundation of scriptural trustworthiness and reliability."

The argument in this volume runs somewhat like this: Evangelical Christianity must maintain, by reason of the doctrine of creation, "that language is adequate for all religious and theological expressions." On theistic presuppositions, "the possibility of rational communication between God and man is easily explained." Hence revelation conveys to man literal, rational truths about God.

The Bible is "a unified web of revealed truth"; it is "revelation inscripturated." As God's own book, the Bible is infallible and errorless, and logically consistent throughout. These and similar statements reverberate through the whole volume.

However, the essays make painfully clear that it is, on the one hand, easy to make such dogmatic assertions about the Bible but difficult, on the other, to face honestly the many deviations in parallel accounts of the biblical narrative. In this respect the essay on "The Phenomena of Scripture" is revealing. Though inspiration is said to be

plenary, we are informed here that we must not look in the gospels for "an inspired order of narration." As regards the number of angels mentioned in the story of the resurrection (Matthew and Mark noting only one angel while Luke and John refer to two), we are given this explanation: "One could properly speak of an error here if the texts which specify a single participant made it definite that it was one and only one. This is not the case. The possibility of plurality can be granted on principle."

The essayists are consistent in denouncing the older liberalism as destructive to the Christian faith. Yet they are just as unsympathetic to what is called today neoorthodoxy. The latter theology, they maintain, is nothing else than liberalism in a modern garb. Kierkegaard, Barth, Brunner, and their followers seem to be, in the eyes of these writers, some of the most dangerous heretics of the church.

This criticism notwithstanding, the volume has its value. First, it contains an exposition of the fundamentalist theology at its best. Secondly, it may serve as a corrective to overenthusiastic existentialists.

*Waterloo, Ontario* OTTO W. HEICK

## AFRICAN STORY

**Tariro.** By Arvid H. Albrektson. Translated by Elsa Kruuse. Muhlenberg Press. 220 pages. $3.

This is an unusual and interesting story told in a beautiful style. The author has succeeded in dovetailing African ethnological material with his story, indicating that he is very well acquainted with his data gathered as a Swedish missionary in South Rhodesia.

But one also discovers several weaknesses. Strange as it may seem, each weakness seems to be juxtaposed with something really strong. For example, the plot is weak —the book is more like a biography than a novel—but this weakness is made up for by a vivid portrayal of the many characters and their Rhodesian surroundings. Again, there are too many events and incidents that are quite unimportant. But the author displays a knack of making unimportant details seem really important. For example, one follows Zapera, the main character, throug her childhood and youth until she gets ma ried, enjoying immensely the somewhat de tailed narration.

Finally, there is no great issue, which on might expect in an African story, lik "apartheid" in such South African stories a *Cry, the Beloved Country, Black Rhapsody* and *Big City Zulu;* but a mild battle betwee heathenism and Christianity takes the plac of a great issue and is handled very well.

*Irving, Ill.* JENS LARSEN

## GOD IN CHRIST IS LORD

**Know Your Faith.** By Nels F. S. Ferre. Harpe 125 pages. $2.50.

Popular books on religion are like yello lights in traffic. They call for caution, espe cially when fathered by professional theo logians.

As a catalyst, Dr. Ferre discovers a har mony in the variant claims to authority i religion by recognizing at the outset tha Christian experience cannot be communi cated save through sharing. The Bible is no of the letter but of the Spirit; and the church is not an institution which compels but a fellowship that frees.

Writing of Christ and considering a length the three titles "Son of God," "Son of Man," and "Savior," Dr. Ferre concludes that Christ, rightly interpreted, is the word of God's eternal love become historic, o God's universal love become personal.

Sin is the predominant motif in a discus sion of man and his place in God's world On the assumption that "acquiescence in th *status quo* is almost always the essence o sin," it is argued that "only forgiveness b God can make man free." A description o man's plight is the only component in study of man until God's prescription fo man (his grace) is included.

The climax of this work which reflect man's perennial questions about authority Christ, sin and freedom, asserts that eterna life has its only positive meaning for thos to whom God in Christ is real, living, and Lord. ROBERT D. HERSHEY

*New York City*

## verseas

### rmans Remember Nazi Period

**GERMANY: Hamburg. May 31.** — "We ristians don't celebrate anniversaries y often," Bishop Otto Dibelius said s afternoon in the beautiful old Re- med Emmanuel Church of Barmen- marke (Rhineland) when church peo- of all Germany gathered to remember 25th birthday of the so-called Barmen eological Declaration. "But today," the hop continued, "in one part of our ntry we are in the same situation as 1934. Therefore we have to face the sent-day meaning of that declaration." What was the predicament in the early ys of Hitler's rule concerning the urches? While he was talking glibly out a "positive Christianity" and even ny Christians were lured by his ideas, oughtful Christians in all parts of Ger- ny soon had found out the real mean- for them. Hitler, refusing freedom the churches, expected them to reflect tomatically the policies of the state.

As Dr. Dibelius said today, the to- itarian state "wants to be the highest thority for all people. Everybody be- gs to the state and has to obey that alitarian force." And this—if one has mind the East Zone of Germany—has t changed.

When 25 years ago, one year after tler had come to power, 140 pastors d theologians assembled in Barmen to examine the relationship between urch and state, they were first con- onted by their own inner tensions. Lu- erans, Reformed, and United Christians re drawn together by the threat to ir faith.

Furthermore all of them had been in- enced by the new theological re- surgence which had taken place right after World War I and which is connected mainly with Karl Barth, Emil Brunner, Friedrich Gogarten, Rudolf Bultmann and the Luther research of Karl Holl and others. The Barmen meeting was the first testing place of these biblical insights.

The results were six theses, widely distributed throughout all Germany and by present-day historians considered as an important stage in the struggle for religious liberty. In these six points not only old doctrines were restated, but the delegates were able to speak to the factual situation.

Theses and antitheses make clear that the church has only one source of existence, the incarnate Word of God, Jesus Christ, "who is the only Word of God which we have to hear and which living and dying we have to trust and obey." Over against the Hitler so-called German Christians and the totalitarian claim of an anti-Christian *"Weltanschauung"* the Barmen declaration confessed the Lordship of Christ in church and state.

As Joachim Beckmann, president of Rhineland's church, said, "God has set limitations to the state, and the church presently as well as in Hitler's times is responsible for keeping the state within its borders." —REINHARD GROSCURTH

### Communists Demand Conformity

Plans for a purge of non-Communist members from East Germany's Christian Democratic Union were reported in Berlin in June. The East German CDU, once a branch of the West German Christian Democratic majority party, is being aligned with Communist government and party. The purge would eliminate all opponents of the regime and specifically those members regarded as friendly to the West German church leadership.

**PENNSYLVANIA**

## $300,000 Parish Building Begun by Nazareth Church

By HENRY W. SNYDER

ALLENTOWN—Ground was broken June 14 for a $300,000 parish building at St. John's Church, Nazareth.

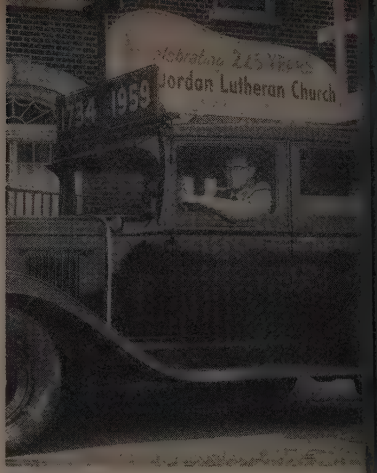
At the same time the Rev. John F. Steinbruck, recent graduate of Philadelphia Seminary, was installed as assistant pastor. The Rev. Martin Wisznat, of St. Paul's Church, Olney, Philadelphia, preached. The service was conducted by Pastor Alfred L. Long.

Representatives of the building committee and church school took part in the groundbreaking ceremony. The new building will contain church offices, a church parlor with kitchenette, and a fellowship hall seating 400.

Renovations will be made to the old building, to provide a completely departmentalized church school and better choir facilities. The church school enrollment is about 800; communing membership of the congregation is 1,200.

St. John's will celebrate its 100th anniversary Oct. 25 to Nov. 1.

Pastor Long turns earth for Nazareth project as Pastors Steinbruck and Wisznat look on




Pastor Marvin L. Harding has found his o way to publicize the 225th anniversary Jordan Church, near Allentown. He bou a 1930 auto, decorated it with bold sig Anniversary programs are planned this f

## Muhlenberg Given $150,000 For New Women's Dormitor

ALLENTOWN—A gift of $150,000 towa a new women's dormitory has been offer to Muhlenberg College by Mr. and M Harrison W. Prosser, of Hellertown, P Although not an alumnus, Mr. Prosser h long been interested in the Lutheran instit tion.

The Muhlenberg board of trustees a cepted the gift at the June meeting whi considering bids for the new dormitory, the planned as a two-story structure. T Prossers offered $100,000 toward the buil ing, plus an additional $50,000 if a thi story were added, providing quarters for total of 124 women students.

The board then asked for bids on both

story and a three-story building. Fed- authorities already had approved a two- structure. Preliminary permission has granted to permit addition of the third r, according to Dr. J. Conrad Seegers, hlenberg president.

he new building to be located west of present women's dormitory will be wn as Prosser Hall, if Mr. and Mrs. sser agree. Total cost is expected to be 5,000. Muhlenberg already has received 250,000 government loan for the project. wards for construction of the three- y brick and concrete building will be le as soon as final government approval eceived.

## vangelism Mission Plans ade by Two Conferences

By ROBERT G. SANDER

OHNSTOWN—Plans are shaping up for ngelism missions to be held this fall in East and West Allegheny Conferences. aders of both were briefed recently by Walter E. Bock, field director of evan- ism for the ULC Board of Social Mis- ns.

Mission dates in West Allegheny are Sept. to Oct. 1. In East Allegheny the mission l be held Oct. 4 to 8. Pastor Victor A. rlson, of Altoona, is chairman for the east nference, and Pastor Charles E. Staub, of eyersdale, is west conference chairman.

In East Allegheny the mission theme will "One Stands Among You to Strengthen rsonal Commitment." The central com- ttee includes Mrs. Harold Fulton, Paul nks, Mrs. Esther Miller, Harvey Mann, orge Gifford, and Pastors Ralph Lind, vid Kistler, Charles Chamberlain, and ymond A. May.

The West Allegheny plans will be an- unced later.

### Seminar Well Attended

A STUDY SEMINAR on "Christian Social esponsibility," held in May at Fort Bedford Inn, was attended by about 65 per cent of the pastors in both East and West Allegheny Conferences. Speakers and discussion leaders were the Rev. Rufus Cornelsen, of the Board of Social Missions, and Dr. Frederick K. Wentz, of Gettysburg Seminary.

FOUNDERS' DAY was observed by the Women's Auxiliary at the Allegheny Lutheran Home, Hollidaysburg, on June 13. Attendance was good in spite of wet and windy weather. Pastor George E. Nein, of Johnstown, was the speaker. Mrs. Harold Donges, of Davisville, was re-elected president of the auxiliary.

CORNERSTONE for the new $350,000 educational building of Zion Church, Johnstown, was laid on June 14. Dr. W. Sproule Boyd spoke. Andrew J. Rehbogen is pastor.

### Two New Pastors Installed

JAMES W. HECKLER was ordained and installed as pastor of the Hooversville-Lambertville Charge. Taking part in the ceremony were Dr. Dwight F. Putman, president of the Central Pennsylvania Synod; Pastors Maurice Smeal and Richard Miller.

DAVID E. FETTER was ordained and installed as pastor of the Salisbury Charge. Dr. Ralph G. Robinson, synod secretary; Pastor Robert G. Sander and Pastor George F. Scherer participated.

FOUR STUDENTS from Gettysburg Seminary are serving pastoral charges in the Allegheny Conferences this summer. James D. Henry is at McAlevys Fort, H. Allan Hazen at Sinking Valley, Douglas Y. Boden at Lilly-Gallitzin, and Donald G. Nice at Friend's Cove.

**DELAWARE**

## *St. Philip's Breaks Ground For Church at Wilmington*

By CARL G. SMITH

WILMINGTON, DEL. — Half of the ten United Lutheran congregations in Delaware are missions that have yet to erect their own buildings.

**DELAWARE . . .**

The one that will tip the balance to six permanent churches against four using rented quarters is St. Philip's, a four-year-old mission in Wilmington's southwestern suburbs. Ground was broken on May 24 for its first unit on the Kirkwood Highway (State Route 2).

Dr. Roy L. Winters, superintendent of home missions for the Ministerium of Pennsylvania, attended. Also in the gathering of 177 was Pastor W. Russell Zimmerman, of St. Mark's Church near Wilmington, secretary of the Delaware District. Everyone took a hand at the shovel.

When bids were matched against funds available, St. Philip's found it could build one large room more than it had expected. It may accommodate two more Sunday school classes.

Meanwhile the congregation continues to worship in the Seventh-Day Adventist church near its building site. Robert E. Grochau is pastor. T. Norman Mansell of Philadelphia is architect for the project.

## Zion Gets Summer Staffer

THE MINISTERIUM OF PENNSYLVANIA extended its inner-city mission program to this city of 110,000 with the assignment of Philadelphia Seminarian James Koones to Zion Church for full-time summer staff work.

The seminarian quickly became "Mr. Jim" to scores of children of both races who use the church's playground, located in a rapidly changing row-house district nine blocks from the main business street. Besides playground supervision, his duties include neighborhood visitation, also with both races.

His work is made possible through the Ministerium Home Mission Board's first grant of inner-city funds to a Delaware congregation.

Meanwhile, Zion is marshalling facts to persuade the Delaware State Highway Department that its appraisal of the church property is too low. The church and the three row-houses that it has converted into

Pastor Robert E. Grochau holds two childr as Mrs. Grochau takes her turn at spadewo

Sunday school rooms are all in the path a freeway to be started in 1961 or 196 Relocation plans are being held up pendi an agreement with the Highway Departmen

## Cornerstone Laid at Secane

SECANE, PA.—Less than seven years aft its first building was occupied, the Churc of the Holy Spirit placed the date stone in nearly completed $120,000 parish educatio building. The Rev. Orval C. Hartman, Mi isterium home missions director, spoke.

The building will provide 11 classroom two offices, a new kitchen, and a 300-se social hall. The old building contains on large basement room for all these purpose Sunday school attendance has been averag ing 275, according to Kenneth S. Ensminger pastor.

The church was organized in April, 1951 and occupied its first building in September 1952. Now it has almost 800 baptized mem bers and 395 communing. Secane is in Dela ware County about four miles west of the Philadelphia city line.

Christ Church is organized at Littleton. At right are Pastor Schilke and Pastor Pelkonen

**EW ENGLAND**

## *First ULC Congregation Organized in New Hampshire*

By HERBERT D. HRDLICKA

LITTLETON, N. H. — Christ Church, the st United Lutheran congregation in New ampshire, was organized on Pentecost, ay 17. The Rev. Albert P. Schilke, super- tendent of home missions for the New ork and New England Synod, officiated.

A business meeting was held on Friday ening, a confirmation service on Sunday orning, and a service of thanksgiving in e afternoon. The Rev. Kenneth R. Nilsen ELC), of Berlin, N. H., preached at the ternoon meeting. Attendance was 187.

In 1954 the Rev. Frederic J. Teichmann as assigned by the Board of American Mis- ons to develop the field in this northern ew England town, in the White Moun- ins vacation area. A church building was rchased from the Unitarians for $10,000.

Development of the mission was resumed May, 1958, after an interruption of sev- al years.

The present mission developer, the Rev. rank A. Pelkonen, has been called as the rst pastor. The congregation has improved e church property, and plans are under- ay to build a parsonage.

Christ Church will minister both to local residents and to summer visitors. Normal population of 4,200 swells to 10,000 during the summer months.

**NEW YORK**

## Brooklyn Sunday Schools Show Strength in Parade

BROOKLYN—The Brooklyn Sunday School Union marked its founding with a 130th anniversary parade. Records were broken with more than 150,000 children, teachers and other adults marching. They represented some 500 Protestant Sunday schools.

Nearly 25,000 other marchers took part in a parade in nearby Queens. In the two New York boroughs public elementary schools were closed for the day.

The phrase, "Christ Lives, Trust Him," theme of this year's parade, was inscribed on paper shoulder bands worn by the youngsters and depicted on many colorful floats accompanying the marchers. A hymn sing and a concert were held in Prospect Park.

# Survey Shows 80 New York Congregations Interracial

By PAUL E. VALENTINER

NEW YORK—Answering a questionnaire on integration in their churches bothered some New York Lutheran pastors. They objected, not to giving information, but to the word "integration." Its use, one said, seemed to smack of race consciousness, and he never thought of his congregation in terms of race.

But many did reply to the inquiries of the Lutheran Welfare Council, whose survey this spring showed that at least 80 of the 305 Lutheran congregations in the New York metropolitan area have interracial membership—members of two or more races.

Another 50 congregations indicated they are ready and willing to welcome persons of other races, although they are located in neighborhoods with currently homogenous population.

Thirty-seven congregations are not interracial, and gave no indication of their interest or lack of interest in becoming so.

REPLIES WERE RECEIVED from 167 of the 305 churches queried in New York's five boroughs, and Rockland, Westchester, Nassau and Suffolk Counties.

"Among the 138 congregations failing to reply to the inquiry were a number known to be interracial in interest as well as in fact," commented Dr. Cordelia Cox, executive secretary of the Lutheran Welfare Council. "Since they did not submit the needed data they could not be included in the reported results."

Of the 80 integrated congregations, Queens with 22 headed the list. They were followed by Brooklyn with 16, Bronx 12, Manhattan 11, Nassau County 8, Westchester 5, Suffolk County 3, Staten Island 2, and Rockland County 1.

Figures for 77 Sunday schools reporting show a higher percentage of integration than the churches show. Slightly less than one-fifth of the congregations show a non-white membership in excess of 25 per cent, while nearly one-third of the Sunday schools indicate a non-white membership over 25 per cent.

## One Body in Christ

**One of the interracial congregations is predominantly Chinese, six are predominantly Negro, and 73 predominantly white. In order of their frequency, the 80 congregations have in their membership: whites, Negroes, Puerto Ricans, Chinese, Japanese, Indonesians, and American Indians. One congregation has 10 nationalities represented in membership. Another has 22.**

SLOVAK ZION SYNOD

# *Youth Retreat Emphasizes Full-Time Work for Church*

EAST CONFERENCE Young People of the Slovak Zion Synod held a retreat the weekend of June 26-28 at Lake Wapalanne, Branchville, N. J. Opportunities for full-time church service were emphasized.

Discussions led by Chaplain Paul Kirsch, of Wagner College, centered on race relations. Dr. Walter Bock, evangelism field director in the Board of Social Missions, led talks on evangelism in human relations.

Bible study was conducted by Pastor John Kovacik, of Lansford, Pa. Meditations were presented by Pastors George Churlick, Andrew Brndjar and John Chervick. Group discussion leaders included Pastors John Shintay, Albert Ursin, Joseph Billy, Joseph Kavalek, Paul Baranek, Louis Klesken and John Klc.

Recreation was in charge of George Manos. Pastor Rudolph S. Shintay was advisor to the conference committee arranging the retreat. Dr. Harold A. Haas and Pastor Rufus Cornelsen, of the Board of Social Missions, helped provide program materials.

chitect's sketch shows new building being erected by Holy Trinity Church, in Flint, to replace old wntown church. It will be the only Lutheran church remaining to serve large midcity area.

CHIGAN

## lint Church Vetoes Moving, Starts Building Downtown

By CLYDE G. STEELE

DETROIT—Holy Trinity Church, Flint, ich was on the point of abandoning the ter city area, began construction of a new urch when ground was broken on May 24. A committee had been appointed to study question of whether the congregation uld move into a more residential neighrhood. After several months of considera-n, the committee reported that the church uld stay downtown.

All other Lutheran congregations, as well as several other Protestant churches, had deserted the inner-city area. Thus Holy Trinity will be the only Lutheran congregation still serving this large area. The congregation was organized in 1921.

The church building will be erected first. Later an educational unit and a free-standing tower will be built. The Rev. Theodore Moehring is the pastor.

w congregation, St. Stephen's of Warren, Mich., is shown organization day. Pastor Stephen Schullery developed field

ST. STEPHEN'S MISSION, Warren, was organized as a congregation on June 7 with 113 adult members. The Rev. Merle G. Franke, of the Board of American Missions, and Dr. Frank P. Madsen, Michigan Synod president, took part in the service.

Pastor Stephen E. Schullery began developing the mission last December. Attendance has averaged more than 80 each Sunday. Services are held in a recreation hall, but the congregation has purchased a six-acre building site for erection of a church plant of its own.

**MICHIGAN . . .**

SYNOD NOTES: Pastor Robert Lignell, Faith Church, Grand Rapids, was elected president of that city's Ministerial Association. Prince of Peace Church, Detroit, broke ground for a first unit. Calvary Church, Southfield, has drawn plans for a first unit.

St. Luke's Church, Muskegon, and Our Redeemer Church, Kalamazoo, have completed successful building fund campaigns. Antioch Church, Farmington, is raising funds for first unit construction.

INSTALLED: The Rev. Harvey Peters, Jr., associate pastor, Reformation Church, Detroit.

Robert Walters, of Chicago Seminary, is serving for one year as vicar at Hope Church, Detroit.

**MINNESOTA**

## Twin Cities Churches Plan Evangelism Mission in Fall

By PAUL LUTHER WETZLER

MINNEAPOLIS—Pastors and congregational committees of the Twin Cities area are busily preparing for the evangelism mission this fall in which a large number of churches of all Lutheran bodies will take part.

As a preliminary, publicity chairmen will give the first of a series of "Temple Talks" in the churches on Sept. 6. These will be followed by talks by survey, visitation and youth chairmen, continuing to Oct. 4 when guest missioners will preach. Classes for adults contacted during the mission will begin on Oct. 18.

The general committee has urged pastors, missioners and local committees not to forget their responsibility to "shut-ins, the blind, deaf, Jews, Negroes and people of other minority groups."

### Church Survey Planned Sept. 13

THE GREATER MINNEAPOLIS Council of Churches will conduct a religious survey of the entire metropolitan area on Sept. 13. Each church participating will be asked to furnish 5 per cent of its members as volunteer survey workers.

Widespread interest is manifested by the churches because of the tie-up with the Twin Cities Lutheran evangelism mission.

MINNESOTA Council of Churches observed May 17 as Centennial Sunday, with special services in many churches marking the state's 100th anniversary. The century of co-operation between state and church was re-enacted in drama and music in the Minneapolis Auditorium on June 9.

### Blaine Village Church Organized

CHRIST CHURCH, Spring Lake Park, Blaine Village, was organized as a congregation on May 17. Sermons were preached by Dr. Dwight H. Shelhart and the Rev. Merle C. Franke.

Pastor Thomas Guinn reported 240 worshipers at the first service of this mission on Jan. 18. He followed up with about 1,000 calls on families of the community, started a Sunday school on Feb. 1 with 192 persons enrolled, and brought the mission to organization day with a charter membership of 161.

### Lutheran Journalist Wins Award

WILLMAR THORKELSON, religious news editor of the *Minneapolis Star,* received the Faith and Freedom award for outstanding service in religious journalism. The award was made by Religious Heritage of America, Inc. Mr. Thorkelson is a member of Central Lutheran Church (ELC).

RETIRING Synod President Paul E. Bishop and his wife have been feted by the synod

### ULC at End of Seaway

**Voyagers reaching Duluth, Minn., seaport at the head of the new St. Lawrence Seaway, will be welcomed at St. John's English Lutheran Church, the only ULCA church in the city. The Rev. Paul E. Landstrom is the pastor.**

re are 265 persons in this photo of the vacation Bible school at Salem Church, Albert Lea, Minn. y-two of them are teachers. Directors are Mrs. Roland Birdsey and Mrs. George Dressler

r home congregation and friends. They leave to make their home in California.

new president, Pastor George Lundst, will occupy the synod parsonage in neapolis beginning Aug. 1.

FFICERS of the board of Martin Luther nor now announce that erection of the home for retired persons will begin he fall.

T. JOHN'S CHURCH, Mound, and Epiphany rch, Minneapolis, have been raising ds for new buildings.

## Four Confirmation Classes

It took four Sunday services to confirm the class at Faith Church, St. Paul. There were 215 in the class: 76 boys, 71 girls and 68 adults.

During the year 452 infants were baptized. The congregation pledged $25,000 for Lutheran Education Advance, and $26,000 for Martin Luther Manor, exceeding both quotas.

NOIS

# hicago Planning Many Reformation Rallies in October

By JOHN E. COOPERRIDER

HICAGO—Extensive plans for Reforma- Week in Chicago have been announced. observance will begin Oct. 25 with ormation emphasis in local church serv- in the morning, and fifteen simultaneous ormation Youth Rallies during the eve- g at National Lutheran Council and Syn- cal Conference churches.

During the following week a number of rches have scheduled showings of the *Martin Luther.*

Rally services will be held the following day evening, Nov. 1, in four NLC rches and four Synodical Conference churches. The theme for the week is "The Truth That Sets Men Free."

NLC YOUTH RALLIES on Oct. 25 will be held at Edison Park Church (ELC), Immanuel and Tabor Churches (Aug.), at United Church, Oak Park (ELC), at Our Saviour's Church, Riverdale (ULC), and at St. Paul's Church, Wheaton (ULC). Another rally in Joliet is also planned.

Dr. George Forell, of Chicago Seminary, will speak at the Nov. 1 rally in Immanuel Church (Aug.), on Chicago's north side. The Rev. K. Bruno Neumann, pastor of Luther Memorial Church, Chicago, and past

**ILLINOIS . . .**

president of the Lutheran Council of Greater Chicago, will speak at North Austin Church (ULC) on the west side.

Dr. Elmer S. Hjortland, pastor of United Church, Oak Park, and president of the Lutheran Council of Greater Chicago, will speak at Bethlehem Church (Aug.), on the south side. The speaker at Christ the King Church (Aug.), in downtown Chicago, will be Everett G. Mitchell, past president of the Lutheran Laymen's Movement.

Voluntary contributions underwrite the promotion and publicizing of these festival events.

### Laymen's Fellowship Revived

THE LUTHERAN MEN of Chicagoland, a fellowship of Lutherans who work in downtown Chicago, has been reactivated under sponsorship of the Lutheran Council of Greater Chicago, after a lapse of several years. The chairman is Harold Ellison.

The group meets in a cafeteria the fourth Thursday of each month. Various phases of the church's work are presented by guest speakers. On June 25 the Rev. James Claypool, now of Salem Church, Chicago, spoke. He was formerly executive director of Church World Service in Korea.

### What Illinois Churches Are Doing

NINETEEN PER CENT of reporting churches in the Illinois Synod have erected new church buildings since 1952, and 36 per cent have added to their property in other ways.

These figures were taken from the "Manifested Life of the Church" reports returned by 82 per cent of the congregations at the recent synod convention. Synod Statistician Edgar F. Nease reports these other findings:

Fifty-five per cent of the reporting congregations use the new *Service Book and Hymnal*, almost evenly divided between the first and second settings.

Thirteen per cent have more than one race represented in their membership.

Twenty-three per cent receive adult members by means other than baptism or firmation.

Seventy-two per cent now provide years of instruction for confirmation children.

Fifty-nine per cent have auxiliary orgzations which use only freewill offering a source of income.

Average attendance at public wor services in 1958 was 56 per cent of firmed membership.

### Synod Headquarters at New Place

ILLINOIS SYNOD headquarters was mo on June 6 from 59 E. Madison St. to R 520, 105 W. Adams St., Chicago 3, Ill. expanded quarters enables all staff memb to have their own offices and to use nee additional clerical help. The telephone nber remains the same—FInancial 6-0121.

ORDINATIONS: Luther Y. Seibert, Jr., Elmhurst Church, Elmhurst, Ill., by Sy President A. Howard Weeg and the dinand's father, Pastor Luther Y. Seib Dale Hallberg, at Trinity Church, Ro ford, by President Weeg.

ST. MARK'S CHURCH, Washington, dedicated a new parish education unit M 31. Dr. Carl D. Kammeyer is the pastor

**CENTRAL STATES**

## ULCA Adds Three More Congregations in Arkansas

By MARTIN G. SCHROEDER

OMAHA, NEB.—For 25 years there been only one United Lutheran church in of Arkansas—St. Luke's in Fort Smith. N there are four. The three others were add to the rolls in recent months.

Prince of Peace Church was organiz May 10 at Hot Springs, with 86 chart members. Dr. Edwin Moll, mission d veloper, conducted the service.

On the same day, Faith Church was o ganized at Little Rock. The Rev. Claren W. Rhoda, mission developer, has be called to serve as the pastor. This congr

astor and Mrs. Breunsbach are commissioned as missionaries by Dr. Young and Pastor Vikner

on has purchased a church formerly be-ging to the Church of the Nazarene.

A few weeks ago a branch of Faith urch was opened at Jacksonville, 20 miles n Little Rock, and regular Sunday serv- are being held.

## Midland Assembly Opens July 27

ANNUAL MIDLAND ASSEMBLY will begin y 27 on the college campus in Fremont, b. Special features of this family in-tute will be courses on "Effective Bible ge," led by Miss Elaine Wagner; "Great ctrines of Our Faith," led by Pastor J. liam Wahl, of the Board of Parish Edu-on, and "Church Music and the New vice Book and Hymnal," led by Miss sta Dobson.

Dr. Alfred W. Young, Central States od president, will preach at opening ves-s. Pastor Vernon Jacobs, of Tulsa, Okla., l be the daily chapel speaker.

## Missionary Couple Commissioned

COMMISSIONING of the Rev. and Mrs. niel Breunsbach as missionaries to Japan s held June 7 in Friedens Church, at Home, Kan. The ceremony was conducted by the Rev. David L. Vikner, Board of Foreign Missions secretary. Synod President Young assisted as liturgist.

Pastor and Mrs. Breunsbach have just completed a year at the ULCA School of Missions at Chicago Seminary. They will sail Aug. 21 to begin a year of language study in Japan. Both are graduates of Midland College, and Pastor Breunsbach was graduated from Central Seminary in 1958.

## Parish Education Building Dedicated

FIRST CHURCH, South Sioux City, Neb., dedicated its $160,000 parish education building on May 31. Synod President Young took part in the service with Pastor Samuel W. Jensen.

The congregation is worshiping in the new building, having moved from the old church erected in 1925. The new location is in a residential area on the south edge of the city.

Building funds were raised before plans were drawn for the building, then the congregation studied its needs and program for three years. All the resources of the ULCA Board of Parish Education and the Depart-

**CENTRAL STATES . . .**

ment of Church Architecture were used in the studies.

As soon as possible the congregation will build the church nave already designed. This unit will seat about 400, and will have a broad chancel to emphasize the sacraments of communion and baptism.

### Church Marks 90th Anniversary

ST. PETER'S CHURCH, 12 miles northeast of Falls City, Neb., observed its 90th anniversary on June 14. President Young preached at the morning service. Speakers in the afternoon were Dr. Martin Schroeder, of Lincoln, Neb., and the Rev. Victor Moeller, of Pender, Neb., both former pastors of the congregation.

Another former pastor of St. Peter's, the Rev. H. J. Goede, of Omaha, preached in the evening. The present pastor is the Rev. H. M. Biedenweg.

PASTOR AND MRS. CLARENCE W. RHODA were injured in an automobile accident enroute to the Central States Synod convention. Mr. Elmer E. Bertsche, lay delegate from Faith Church, Little Rock, a passenger in the car, also was injured.

**ROCKY MOUNTAIN**

## Roswell Mission Organized With 73 Charter Members

By OLIVER F. WEAVER

DENVER—St. Mark's Church was organized May 31 in Roswell, New Mexico, with 73 charter members. Mission Developer William R. Hartman entered the field last November and began regular services in February.

Dr. Leeland C. Soker, Rocky Mountain Synod president, conducted the organization service, which was attended by 121. The Sunday school has about 100 members.

Located in a fast-growing residential community, the new congregation has purchased a church site in the north part of the city. Most of the members are permanent residents, but it is hoped that personnel of th nearby U.S. Air Force base will be attracte

This was the second congregation forme this year in New Mexico. Last Feb. 8 O Saviour Church was organized at Alam gordo. Another mission is to be started Hobbs this year.

### 50 Going to LLA Convention

ABOUT 50 Luther Leaguers from th synod will attend the Luther League c America convention at Cornell Universit next month. A coach on the Denver Zephy has been reserved for the party that wi leave Aug. 15 for Ithaca, N. Y. Accompany ing them will be President Soker, who is t be a convention speaker.

CONFIRMATION SERVICE at Messia Church, Denver, on Whitsunday revealed a unusual circumstance. Three of the girl confirmed were "parsonage daughters." The were Laurel, daughter of Pastor J. Benne Weaver; Jo Ann, daughter of Synod Presi dent Soker, and Carol, daughter of the Rev Alvin D. Havekost, teacher and supply pas tor (*see photo*).

Confirmation in Denver: Laurel, Jo Ann and Carol with their fathers in Messiah Church

## Cheyenne Church Buys Site

CHRIST CHURCH, organized two years ago Cheyenne, Wyo., has purchased a two-re building site. Plans call for construc-n of the first unit next summer.

The pastor, Albert E. Myers, received the aster of sacred theology degree on June 8 m the Graduate School of Theology at berlin College, Ohio. He is a graduate of amma Divinity School.

HOPE CHURCH, Pueblo, Colo., the Rev. y B. Setzer, pastor, has been showing new e in recent months. More than 30 new embers were received since Lent. The ngregation participated strongly in a Bible d doctrinal study program beginning with 24-hour prayer vigil.

A remodeling and landscaping program underway, mostly with volunteer labor, to autify an unsightly corner of the property. he new *Hymnal and Service Book* was in-oduced late in May.

**OUTH CAROLINA**

## Movie Operators Challenge State Sunday Closing Laws

By WYNNE C. BOLIEK

COLUMBIA — Spartanburg, Lancaster and ork Counties are currently embroiled in a ntroversy concerning the opening of ovies on Sunday. State "Blue Laws" for-d such openings, but are not enforced in me areas.

The legislative delegation of Spartanburg as ordered a special referendum on the uestion July 14. But B. B. Brockman, unty sheriff, has said he will enforce the osing laws even if the people vote to dis-gard them. He said the state laws will ill be on the books no matter how the oll turns out.

Clyde Rumley, owner of a drive-in the-er charged with violating the law, had re-liated with a suit against a Spartanburg adio station, a pharmacy and a filling sta-on, all of which remain open on Sundays. magistrate dismissed the charge against the radio station on the grounds that it is federally regulated.

Theater owners in Chester and York then announced plans to open on Sundays. Sheriffs of those counties said they would take no action unless someone swears out warrants.

Earlier State Attorney General Daniel McLeod had ruled that an officer may not close a theater operating on Sunday, although he may arrest the operator for violating the law.

NEXT CONVENTION of the synod will be held April 25-28 at St. Philip's Church,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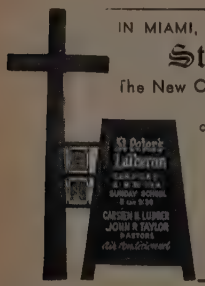


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**SOUTH CAROLINA . . .**
Myrtle Beach, the executive committee
nounced.

## Two Ordained at Florence

ORDINATION of two recent Southern Se
nary graduates was held at a special serv
in St. Luke's Church, Florence, on June
They were Alvin H. Haigler, of Swans
who becomes pastor of Beth Eden-St. Jam
Parish, Newberry, and Roy Walter Wern
of Dillon, who goes to the Blythewo
Parish.

The sermon was preached by the R
Lester A. Wertz, of West Columbia, and t
ordination was by Dr. Karl W. Kina
synod president. Also taking part were t
Rev. J. Shelton Moose, synodical fie
worker, Synod Secretary Carl W. Caug
man, and Pastor Curtis E. Derrick.

## Ground Broken at Batesburg

FAITH CHURCH, Batesburg, broke grou
on June 14 for a new addition to the chur
and a parish building. President Kina
spoke. The pastor is the Rev. Earl
Loadholdt.

CORNERSTONE was laid May 17 for t
new Advent Church building in Charlest
Heights. Dr. Kinard spoke. Also taki
part with Pastor Fred E. Dufford was t
Rev. Dermon Sox, organizer and first past
of the congregation.

DEDICATION of the new dormitory at t
Franke Home, Charleston, was held Ap
26, with Dr. Kinard speaking.

PASTOR GEORGE M. RUSHE, of St. A
drew's Church, Columbia, has been grant
leave of absence this summer to attend t
Air Force chaplains' school in San Antoni
Texas. Seminarian George W. Kinnam
is supplying in the parish.

Other seminarians serving as student a
sistants are Robert Weeks, at St. Matthew
Charleston; Carl Ficken, at St. John
Charleston; Cantey Nye, at Trinity, Gree
ville, and Wyman Dowd, at St. Andrew
Charleston.

## NEW MISSION FIELDS

*This is the latest Board of American Missions listing of areas where new Lutheran congregations are being started. Persons moving in or moving into these areas should urged to look up the new groups. Names mission developers are indicated at each cation.*

ASKA
nchorage—
The Rev. Floyd R. Brause
airbanks (University Area)—
The Rev. William M. Slee
LIFORNIA
an Diego (Mission Village)—
The Rev. A. Elwood Purdham
ORIDA
argo—
The Rev. Ervin R. Morack
INOIS
Chicago (Lake Meadows)—
Seminarian Gerald C. Kline
WA
Davenport—
Seminarian George S. Munroe
Johnston (Des Moines Area)—
The Rev. Gerald C. Hibbard
ISSOURI
Kansas City (South)—
The Rev. Jearald J. Shaft
EW JERSEY
Freehold—
The Rev. O. Robert Oberkehr
Levittown—
The Rev. Harry E. Smyser
Middletown—
The Rev. Charles R. Burkins
ORTH CAROLINA
Charlotte (Crab Orchard)—
The Rev. Carl S. King
HIO
Brunswick (Cleveland Area)—
The Rev. James A. Miller
Washington Court House—
The Rev. Joseph N. Radabaugh
Westlake (Cleveland Area)—
The Rev. Richard D. Knudten

*Turn to page 48*

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**MESSIAH LUTHERAN**
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## MISSION FIELDS . . .

OKLAHOMA
Lawton—
The Rev. Earl F. Heuser
Durant (new Board missionary)—
Seminarian August W. Homburg

OREGON
Portland (Tigard)—
The Rev. Frederick J. Juilfs

SOUTH CAROLINA
Spartanburg (West)—
The Rev. Luther H. Jeffcoat

VIRGINIA
Pearisburg—
The Rev. Charles E. Seastrunk

NEWFOUNDLAND
St. John (new Board missionary)—
The Rev. William E. Kurschinski

ONTARIO
Sault Ste. Marie—
Seminarian Eberhard W. Schwantes

## — CHANGES OF PASTORATE —

ILLINOIS

HARUM, WILLIAM. From St. Paul's Church, Dixon, assistant pastor. To Trinity Church, Warrenville.

INDIANA

SNIDER, CLAUDE. From Prince of Peace Church, Indianapolis. To St. John's Church, Elwood.

TEXAS-LOUISIANA

JOHNSON, GORDON L. From St. Paul's Church, Evanston, Ill., assistant pastor. To St. Matthew's Church, Fort Worth, Tex.

STELLING, THOMAS O. To Hurst, Tex., mission developer.

WEISE, GERHARD. From St. Matthew's Church, Fort Worth, Tex. To Peace Church, Vernon, Tex.

VIRGINIA

CADWALLADER, JAMES K. From Ascension Church, Chattanooga, Tenn. To Emmanuel Church, Woodstock.

COUNTS, FULTON B. From Zion Church, Silverhill, Ala. To Burkes Garden Church.

RADER, CLEMENT J. To Woman's Memorial Church, Pulaski.

ITH, EDWIN B. From Gravel Springs parish. Retirement.

KLE, OTIS W. From Mt. Tabor Church, Middlebrook. To Christ Church, Radford.

WEST VIRGINIA

INE, JOHN W. To Bittinger parish, Md.

WESTERN CANADA

EITAG, KARL W. From Edmonton, Alta., social missionary and supply pastor. To St. John's Church, New Sarepta, Alta.

## DECEASED

MRS. EDNA MAE ANSPACH, nee ith, 68, wife of Dr. Howard Anspach, ired Pacific Southwest Synod pastor, died ay 20 at Temple City, Calif.

Mrs. Anspach was a native of Ohio. With r husband she served congregations in wa, Colorado, Nebraska, Arizona, and lifornia. Dr. Anspach retired in 1957.

Surviving Mrs. Anspach, in addition to r husband, are two sons, Paul P., Lindsay, lif., and Albert S., Temple City, and one ughter, Mrs. John Brilman, Culver City, lif.

Funeral services were conducted at Trin- Church, Pasadena, Calif., May 23 by istor Carl H. Moyer, Pacific Southwest nod President Carl V. Tambert, and the v. Paul Nakamura, pastor of St. Mark's urch, Los Angeles.

DR. WALTER I. ECK, 80, secretary of e Pacific Synod for 42 years, died June 3 Portland, Ore.

Born in Dayton, Ohio, Dr. Eck was a aduate of Thiel College and Chicago minary and was ordained by the Pacific nod in 1905. He received a doctor of vinity degree from Midland College in 42.

He was pastor of St. Paul's Church, Vanuver, Wash., from 1905 to 1915, and of ion Church, the Dalles, Ore., from 1915 ntil his retirement in 1941.

Dr. Eck was first named secretary of the acific Synod in 1916. He was re-elected that post for 42 successive terms, resigning on his 80th birthday last Dec. 31.

Surviving are Dr. Eck's wife, the former Minna Schassen, and one son, Walter J.

Funeral service was held June 5 at St. James' Church Portland. Burial was at Lincoln Memorial Park, Portland.


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# IN CONCLUSION

WHEN A REPORTER goes to a convention looking for something to write about and doesn't find what he's looking for, he's in difficulty. I went to Hartford, Connecticut, last month to write about the gloomy mood of the Augustana Lutheran Church holding one of its last conventions before the merger. I couldn't find it.

Because I know all about the eagerness of some ULC synods and congregations to guard their linguistic and cultural traditions, I figured that a similar clinging to the past would come out strongly among Lutherans of Swedish ancestry. Although the delegates' list read like pages in the Stockholm telephone directory, the people I talked to showed little reluctance to toss their tradition into the melting pot of the new church.

There must be some traditionalists among Augustana, just as there are in the ULC, and two days at a church convention are not enough to judge the mood of a 600,000-member church. But the man who told me, "We've merged with America long before talking about merger with you," summed up what numerous people said to me.

I SAT THROUGH a whole day of debate regarding the new church. Questions from the floor were polite and skimmed the surface. There was no bitterness, no searching for problems. Delegates sat quietly as written questions were sent up to the experts. They registered no emotions as the questions were answered.

I listened with a growing sense of confidence. It seemed to me that people who have managed so well to blend old Swedish Lutheran tradition with a typically American outlook on life will be an invaluable addition to our combi strength.

If Augustana delegates showed pr it was less in their Swedish heritage t in the fact that their church had beer the lead in merger negotiations. If th was regret, it was for the limitation the merger to only four Lutheran bod Time and again people said: If only TALC (ALC, ELC and UELC) churc had gone along with us, it would h taken the last bit of doubt out of minds.

OF COURSE, some problems rema some regrets will linger on. Augusta pastors, who are all graduates of the c seminary in Rock Island, know that th close family circle will be disrupted. T is not just sentimental regret. In an dependent Augustana Synod they h freedom to move from one parish to other clear across the continent if th wanted to.

In theory, the new church will of the same kind of freedom, but it's goi to be a big church with some ten sync operated seminaries. Parishes will dra their pastors from the seminary on th territory, Augustana men predict.

The concern most frequently express at Hartford was over the "difference piety" that sets Augustana off against t ULC. "We have gone on record agai social drinking," one man said. "Some us frown on dancing. The ULC has d ferent ideas."

Augustana College's president, D Conrad Bergendoff, had an answer f this. There are "differences in piet among Augustana congregations, he sa as there are among ULC churches. An he added, "let's not forget that ours not a church of saints. If it were, wouldn't have enough to fill it."

—ROBERT HULDSCHINER

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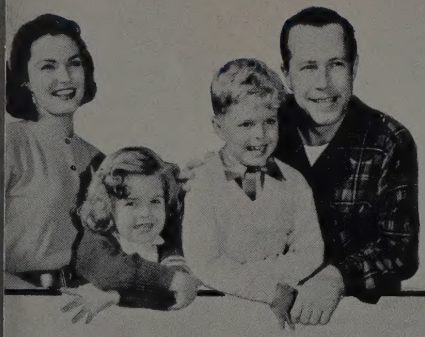

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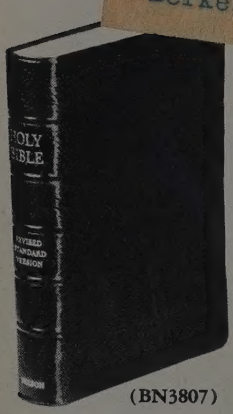


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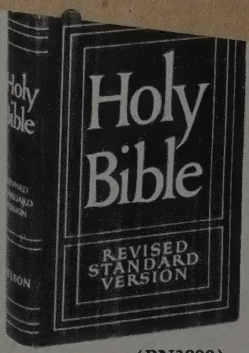


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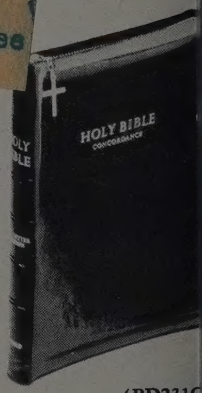


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